

MEMORABLE PROVIDENCES,

Relating to

WITCHCRAFTS
And POSSESSIONS.

A Faithful Account of many Wonderful and Surprising Things, that have befallen several Bewitched and Possessed Persons in New-England.

Particularly, A NARRATIVE of the marvellous Trouble and Releef Experienced by a pious Family in Boston, very lately and sadly molested with EVIL SPIRITS.

Whereunto is added,

A Discourse delivered unto a Congregation in Boston, on the Occasion of that Illustrious Providence.

As also

A Discourse delivered unto the same Congregation; on the occasion of an horrible Self-Murder Committed in the Town.

With an Appendix, in vindication of a Chapter in a late Book of Remarkable Providences, from the Calumnies of a Quaker at Pennsylvania.

• Written By Cotton Mather, Minister of the Gospel.

And Recommended by the Ministers
of Boston and Charleston

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To the Honourable WAIT WINTRHROP Esq^r

Sr.

BY the special Disposal and Providence of the Almighty God, there now comes abroad into the world, a little History of several very astonishing *Witchcrafts and Possessions*, which partly my own *Ocular Observation*, & partly my *undoubted Information*, hath enabled me to offer unto the publick Notice of my Neighbours. It must be the *Subject*, and not the *Manner* or the *Author* of this Writing, that has made any people desire its Publication; For there are such obvious *Defects* in *Both*, as would render me very unreasonable, if I should wish about *This* or *Any* Composure of mine, *O That it were printed in a book!* But tho there want not *Faults* in the Discourse, to give me Discontent enough, my Displeasure at them will be recompensed by the Satisfaction I take in my *Dedication* of it; which I now, no less properly than *cheerfully* make unto Your Self; whom I reckon among the *Best* of my *Friends*, and the *Chief* of my *Readers*. Your *Knowledge* has *Qualified* You to make those Reflections on the following Relations, which few can *Think*, and tis not fit that all should *See*. How far the *Platonic Notions* of *Demons* which were, it may be, much more espoused by those *primitive* Christians and Scholars that we call *The Fathers*, than they seem countenanced in the ensuing *Narratives*; are to be allow'd by a serious man, your *Scriptural Divinity*, join'd with Your most Rational Philosophy, will help You to judge

A

The Epistle Dedicatory.

judge at an *uncommon* rate. Had I on the Occasion before me handled the *Doctrin of Demons*, or lanch'd forth into Speculations about *magical Mysteries*, I might have made some Ostentation, that I have *read* something & *thought* a little in my time; but it would neither have been *Convenient* for me, nor *Profitable* for those plain *Folk*, whose *Eaification* I have all along aimed at. I have therefore here but *briefly touch'd* every thing with an *American Pen*; a Pen which your *Desert* likewise has further *Entitled* You to the utmost Expeffions of *Respect & Honour* from. Though I have no *Commission*, yet I am sure I shall meet with no *Crimination*, if I here publicly wish You all manner of *Happiness*, in the Name of the great *Multitudes* whom you have laid under *everlasting Obligations*. Wherefore in the name of the many hundred *Sick* people, whom your *charitable* and *skilful Hands* have most *freely* dispens'd your no less *generous* than *secret Medicines* to; and in the name of Your whole *Countrey*, which hath long had cause to believe that you will *succeed* Your *Honourable Father and Grandfather*, in *successful Endeavours* for our *Welfare*; I say, *In their Name*, I now do wish you all the *Prosperity* of them that *love Jerusalem*. And whereas it hath been sometimes observed, That the *Genius* of an *Author* is commonly *Discovered* in the *Dedicatory Epistle*, I shall be content if this *Dedicatory Epistle* of mine, have now *discovered* me to be,

(Sir) Your sincere & very humble Servant,

C. Mather.

To the Reader.

THe old Heresy of the sensual Sadducees, denying the Being of Angels either good or evil, died not with them; nor will it, whilst men (abandoning both Faith & Reason) count it their wisdom to credit nothing but what they see & feel. How much this fond opinion has gotten ground in this debauched Age is awfully observable; and what a dangerous stroak it gives to settle men in Atheism, is not hard to discern. God is therefore pleased (besides the witness born to the Truth in Sacred Writ) to suffer Devils sometimes to do such things in the world as shall stop the mouth of gainsayers, and extort a Confession from them.

It has also been made a doubt by some, whether there are any such things as Witches, i. e. Such as by Contract or Explicit Covenant with the Devil, improve, or rather are improved by him to the doing of things strange in themselves, and besides their natural Course. But (besides that the Word of God assures us that there have been such, and given order about them) no Age passes without some apparent Demonstration of it. For, Though it be Folly to impute every dubious Accident, or unwonted Effect of Providence, to Witchcraft; yet there are some things which cannot be excepted against, but must be ascribed hither.

Angels & Men not being made for civil Converse together in this world; and all Communions with Devils being interdicted us; their Nature also being Spiritual, and the Word of God having said so little in that particular concerning their way of Act-
ing

To the Reader.

ing ; hence it is that we can disclose but a little of those Mysteries of Darknes ; all reports that are from themselves, or their Instruments, being to be esteemed as Illusions, or at least covered with Deceit, filled with the Impostures of the Father of Lies ; and the effects which come under our consideration being Mysterious, rather Posing than Informing us.

The Secrets also of God's Providence, in permitting Satan and his Instruments to molest His children, not in their Estates only, but in their Persons and their Posterity too, are part of His Judgments that are unsearchable, and His Wayes that are past finding out ; only this we have good Assurance for, that they are among the All things that work together for their good. Their Graces are hereby tried, their Unrightness is made known, their Faith and Patience have their perfect work.

Among the many Instances that have been of this kind, That which is Recorded in this Narrative, is worthy to be commended to the Notice of Mankind, it being a thing in it self full of Memorable passages, and faithfully recorded, according to the Truth in Matter of Fact, scarce any Instance being asserted in it, but what hath the Evidence of many credible Witnesses, did need require. Among others who had frequent Occasions to observe these things, the Reverend Author of this short History, was spirited to be more than ordinarily engaged in attending, and making particular

To the Reader.

particular Remarks upon the several passages occurring therein; and hath accordingly written very little besides what Himself was an eye-witness of, together with others; and the rest was gathered up with much Accuracy and Caution.

Its needless for us to insist upon the Commendation either of the Author or the Work; the former is known in the Churches, the latter will speak sufficiently for it self. All that we shall offer to stay the Reader from passing over to satisfy himself in that which follows, is only thus much, Viz. That the following Account will afford to him that shall read with Observation, a further clear Confirmation, That, There is both a GOD, and a Devil, and Witchcraft: That, There is no out-ward Affliction, but what God may (and sometimes doth) permit Satan to trouble His people withal: That, The Malice of Satan and his Instruments, is very great against the Children of God: That, The clearest Gospel-Light shining in a place, will not keep some from entring hellish Contracts with infernal Spirits: That, Prayer is a powerful and effectual Remedy against the malicious practises of Devils and those in Covenant with them: That, They who will obtain such Mercies of God, must pray unto Perseverance: That, God often gives to His people some apparent Encouragements to their Faith in Prayer, tho He does not presently perfect the Deliverance sought for: That, Gods Grace is able to support His Children

To the Reader.

Men, and preserve their Grace firm, under fore-
and Continuing Troubles: That, Those who
refuse the Temptation to use doubtful and Dia-
bolical Courses, to get the Assaults of the De-
vil and his Agents removed; Choosing to Recom-
mend all to God, and rather to endure Affliction,
than to have it Removed to His Dishonour,
and the wounding of their own Consciences, ne-
ver had cause to repent of it in the end.

*And if these Observations, together with the so-
lemn Improvement made of this stupend Providence, in
the pertinent and Judicious Sermons annexed, may
but obtain such an Impression on the hearts of such as
shall peruse them, whether young or old; as therein
will be their profit, so shall their Labour turn to
the Praise of God, fully satisfy the Author for all his
Care and Industry, and answer his sincere Aims;
for which good Success we Commend it to the Blessing
of God, to be followed with the importunate Prayers
of us, who have been Eye- and Ear-witnesses of ma-
ny of the most considerable things Related in the ensu-
ing Narrative.*

Charles Morton.

James Allen.

Joshua Moodey.

Samuel Willard.

The Introduction.

IT was once the Mistake of one gone to the *Congregation of the Dead*, concerning the *Survivors*, *If one went unto them from the dead, they will repent.* The blessed God hath made some to come from the *Damned*, for the *Conviction* (may it also be for the *Conversion*) of us that are yet *alive*. The *Devils* themselves are by *Compulsion* come to confute the *Atheism* and *Sadducism*, and to reprove the *Madness* of *ungodly men*. Those condemned prisoners of our *Atmosphere*, have not really sent *Letters of Thanks* from *Hell*, to those that are on *Earth*, promoting of their *Interest*; yet they have been forced, as of old, *To confess that Jesus was the Holy one of God*, so of late, to declare that *Sin & Vice* are the things which they are delighted in. But should one of those hideous Wights appear visibly with fiery chains upon him, & utter audibly his roarings & his warnings in one of our Congregations it would not produce *new Hearts* in those whom the *Scriptures* handled in our *Ministry* do not affect. However it becomes the *Embassadors of the L. Jesus* to leave no stroke untouch't that may conduce to bring men from the power of *Satan* unto *God*; and for this cause it is, that I have permitted the ensuing *Histories* to be published. They contain Things of *undoubted Certainty*, and they suggest Things of *Importance unconceivable*. Indeed they are only one *Head of Collections* which in my little time of *Observation* I have made of *Memorable Providences*, with Reflections thereupon, to be reserved among other

The Introduction.

Other effects of my *Diversion* from my more stated & more weary Studies. But I can with a *Contentment* beyond meer *Patience*, give these rescinded Sheets unto the Stationer, when I see what pains Mr. Baxter, Mr. Glanvil, Dr. More, and several other Great Names have taken to publish Histories of *Witchcrafts & Possessions* unto the world. I said *Let me also run after them*; and this with the more *Alacrity* because, I have tidings ready. Go then, my little Book, as a Lackey to the more elaborate *Essays* of those learned men. Go tell Mankind, that there are *Devils & Witches*; & that tho those *night-birds* least appear where the *Day-light* of the Gospel comes, yet *New-Engl.* has had Examples of their *Existence & Operation*; and that not only the *Wigwams* of Indians, where the pagan *Pewaws* often raise their masters, in the shapes of *Bears & Snakes & Fires*, but the *Houses* of *Christians*, where our God has had His constant *Worship*, have undergone the Annoyance of *Evil spirits*. Go tell the world, What *Prayers* can do beyond all *Devils & Witches*, and What it is that these *Monsters* love to do; and though the *Demons* in the Audience of several *standers-by* threatened much *Disgrace* so thy Author, if he let thee come abroad, yet venture *That*, and in this way seek a just *Revenge* on *Them* for the Disturbance they have given to such as have called on the Name of *GOD*.

The

Witchcrafts and Possessions.

The First EXAMPLE.

Section I.

THere dwells at this time, in the south part of Boston, a sober & pious man, whose Name is John Goodwin, whose Trade is that of a Mason, and whose Wife (to which a Good Report gives a share with him in all the Characters of *Vertue*) has made him the Father of six (now living) Children. Of these Children, all but the *Eldest*, who works with his Father at his Calling, and the *Youngest*, who lives yet upon the Breast of its mother, have laboured under the direful effects of a (no less palpable than) stupendous *WITCHCRAFT*. Indeed that exempted Son had also, as was thought, some lighter touches of it, in unaccountable stabbs and pains now & then upon him; as indeed every person in the Family at some time or other had, except the godly Father, and the sucking Infant, who never felt any impressions of it. But these four Children mentioned, were handled in so sad & strange a manner, as has given matter of Discourse and Wonder to all the Countrey, and of History not unworthy to be considered by more than all the serious or the curious Readers in this New-English World.

SECT. II. The four Children (whereof the *Eldest* was about Thirteen, and the *youngest* was perhaps about a third part so many years of age) had enjoy'd a Religious Education, and answered it with a very towardsly Ingenuity. They had an observable Affection unto *Divine* and *Sacred* things; and those of them that were capable of it, seem'd to have such a Resentment of their *eternal* Concernments as is not altogether usual. Their Parents also kept them to a continual Employment, which did more than deliver them from the Temptations of *Idleness*, and as young as they were, they took a Delight in it; It may be as much as they should have done. In a word, Such was the whole Temper and Character of the Children, that there cannot easily be anything more unreasonable, than to imagine that a *Design to Dissimble* could cause them to fall into any of their odd Fits; though there should not have happened, as there did, a thousand Things, wherein it was perfectly impossible for any *Dissimulation* of theirs to produce what scores of Spectators were amazed at.

SECT. III. About *Midsummer*, in the year 1688. the *Eldest* of these Children, who is a *Daughter*, saw cause to examine their Washerwoman, upon their missing of some *Linnen*, which was fear'd she had stolen from them; and of what use this *Linnen* might be to serve the *Witchcraft* intended, the *Theef's Tempter* knows. This

Laundress

Laundress was the Daughter of an ignorant and scandalous old Woman in the Neighbourhood; whose miserable Husband before he died, had sometimes complained of her, that she was undoubtedly a *Witch*, and that whenever his Head was laid, she would quickly arrive unto the punishments due to such an one. This Woman in her daughters Defence bestow'd very bad Language upon the *Girl* that put her to the Question; immediately upon which, the poor child became variously indisposed in her health, and visited with *strange Fits*, beyond those that attend an *Epilepsy*, or a *Catalepsy*, or those that they call *The Diseases of Astonishment*.

SECT. IV. It was not long before one of her Sisters, and two of her Brothers, were seized, in Order one after another, with *Affects* like those that molested *her*. Within a few weeks, they were all four tortured every where in a manner so very grievous, that it would have broke an heart of stone to have seen their Agonies. Skilful Physicians were consulted for their Help, and particularly our worthy and prudent Friend Dr. *Thomas Oakes*, who found himself so affronted by the Distempers of the children, that he concluded nothing but an hellish *Witchcraft* could be the Original of these Maladies. And that which yet more confirmed such Apprehension was, That for one good while, the children were tormented just in the *same part* of their bodies

dies all at the *same time* together; and tho they saw and heard not one anothers complaints, tho likewise their pains and sprains were swift like Lightning, yet when (suppose) the *Neck*, or the *Hand*, or the *Back* of one was Rack't, so it was at that instant with t'other too.

SECT. V. The variety of their tortures increased continually; and tho about Nine or Ten at Night they alwaies had a Release from their miseries, and *ate & slept* all night for the most part indifferently well, yet in the *day time* they were handled with so many *sorts* of Ails, that it would require of us almost as much time to *Relate* them all, as it did of them to *Endure* them. Sometimes they would be *Deaf*, sometimes *Dumb*, and sometimes *Blind*, and often, *all this* at once. One while their *Tongues* would be drawn down their Throats; another while they would be pull'd out upon their *Chins*, to a prodigious length. They would have their *Mouths* opened unto such a Wideness, that their *Jaws* went out of joint; and anon they would clap together again with a Force like that of a strong *Spring-Lock*. The same would happen to their *Shoulder-Blades*, and their *Elbows*, and *Hand-wrists*, and several of their joints. They would at times ly in a benumbed condition, and be drawn together as those that are ty'd *Neck & Hells*; and presently be *stretched out*, yea, drawn *Backwards*, to such a degree that it was *leav'd* the very

every skin of their Bellies would have crack'd. They would make most pitteous out-cries, that they were cut with *Knives*, and struck with *Blows* that they could not bear. Their *Necks* would be broken, so that their *Neck-bone* would seem dissolved unto them that felt after it; and yet on the sudden, it would become again so stiff that there was no stirring of their *Heads*; yea, their *Heads* would be twisted almost round; and if main force at any time obstructed a dangerous motion which they seem'd to be upon, they would roar exceedingly. Thus they lay some weeks most pittiful Spectacles; and this while as a further Demonstration of *Witchcraft* in these horrid Effects, when I went to *Prayer* by one of them, that was very desirous to hear what I said, the Child utterly *lost* her *Hearing* till our *Prayer* was over.

SECT. VI. It was a *Religious Family* that these Afflictions happened unto; and none but a *Religious Contrivance* to obtain Reliefe, would have been welcome to them. Many *superstitious* proposalls were made unto them, by persons that were I know not *who*, nor *what*, with Arguments fetch't from I know not how much *Necessity* and *Experience*; but the distressed Parents rejected all such counsils, with a gracious Resolution, to oppose *Devils* with no other weapons but *Prayers* and *Tears*, unto HIM that has the Chaining of them; and to try first whether Gra-

ces were not the best things to encounter *Witchcrafts* with. Accordingly they requested the four Ministers of *Boston*, with the Minister of *Charlestown* to keep a *Day of Prayer* at their thus haunted house; which they did in the Company of some devout people there. Immediately upon *this Day*, the youngest of the four children was delivered, and never felt any trouble as afore. But there was yet a *greater Effect* of these our Applications unto our *GOD*!

SECT. VII. The Report of the Calamities of the Family for which we were thus concerned, arrived now unto the ears of the *Magistrates*, who presently and prudently applied themselves, with a just vigour, to enquire into the story. The Father of the Children complained of his Neighbour, the suspected ill woman, whose name was *Glover*; and she being sent for by the Justices, gave such a wretched Account of her self, that they saw cause to commit her unto the Gaolers Custody. *Goodwin* had no proof that could have done her any Hurt; but the *Hag* had not power to deny her interest in the Enchantment of the Children; and when she was asked, *Whether she believed there was a God?* her Answer was too blasphemous and horrible for any Pen of mine to mention. An Experiment was made, Whether she could resist the *Lords Prayer*; and it was found, that the clause after clause was most carefully repeated.

at unto her, yet when she said it after that
 that prompted her, she could not possibly avoid
 making *Nonsense* of it, with some ridiculous De-
 pravations. This Experiment I had the curio-
 sity since to see made upon two more, and it had
 the same Event. Upon the Commitment of this
extraordinary Woman, all the Children had some
 present ease; until one (related unto her) ac-
 cidentally meeting one or two of them, enter-
 tain'd them with her *Blessing*, that is, *Railing*;
 upon which *Three* of them fell ill again, as they
 were before.

S E C T. *W I I I*. It was not long before the
Witch thus in the Trap, was brought upon her
Tryal; at which, thro' the Efficacy of a *Charm*,
 I suppose, used upon her, by one or some of her
Crue, the Court could receive Answers from
 her in none but the *Irish*, which was her *Native*
Language; altho she understood the *English* ve-
 ry well, and had accustomed her whole Family to
 none but *that* Language in her former Conversa-
 tion; and therefore the Communication be-
 tween the *Bench* and the *Bar*, was now chiefly
 convey'd by two honest and faithful men that
 were *Interpreters*. It was long before she could
 with any direct Answers plead unto her *Indict-
 ment*; and when she *did* plead, it was with *Con-
 fession* rather than *Denial* of her Guilt. Order
 was given to search the old womans house, from
 whence there were brought into the Court, *se-*

veral small *Images*, or *Puppets*, or *Babies*, made of Raggs, and stufft with Goats hair, and other such Ingredients. When these were produced, the vile Woman acknowledged, that her way to torment the Objects of her malice, was by waving of her *Finger* with her *Spittle*, and stroaking of those little *Images*. The abused Children were then silent, and the Woman still kept stooping and shrinking as one that was almost prest to Death with a mighty Weight upon her. But one of the *Images* being brought unto her, immediately she started up after an odd manner, and took it into her hand; but she had no sooner taken it, than one of the Children fell into sad *Fits*, before the whole *Assembly*. This the Judges had their just Apprehensions at; and carefully causing the Repetition of the Experiment, found again the same event of it. They asked her, *Whether she had any to stand by her*; She replied, *She had*; and looking very pertly in the *Air*, she added, *No, He's gone*. And she then confessed, that she had *One*, who was her *Prince*, with whom she maintain'd, I know not what Communion. For which cause, the night after, she was heard expostulating with a *Devil*, for his thus deserting her; telling him that *Because he had served her so basely and falsely, she had confess'd all*. However to make all clear, The Court appointed five or six *Physicians*, one evening to examine her very strictly, whether she were not

craz'd in her *Intellectuals*, and had not procur'd to her self by *Folly* and *Madness* the Reputation of a *Witch*. Diverse hours did they spend with her; and in all that while no Discourse came from her, but what was pertinent & agreeable: particularly, when they asked her, What she thought would become of her soul? she reply'd *You ask me a very solemn Question, and I cannot well tell what to say to it.* She own'd her self a *Roman Catholick*; and could recite her *Pater Noster* in Latin very readily; but there was one Clause or two alwaies too hard for her, whereof she said, *She could not repeat it, if she might have all the world.* In the up-shot, the Doctors returned her *Compos Mentis*; and Sentence of Death was pass'd upon her.

SECT. IX. Diverse dayes were pass'd between her being *Arraigned* and *Condemned*. In this time one of her Neighbours had been giving in her Testimony of what another of her Neighbours had upon her Death related concerning her. It seems one *Howen* about *Six years* before, had been cruelly bewitched to Death; but before she died, she called one *Hughes* unto her, Telling her that she laid her Death to the charge of *Glover*; That she had seen *Glover* sometimes come down her Chimney; That she should remember *this*, for within this *Six years* she might have Occasion to declare it. This *Hughes* now preparing her Testimony, immediately

diately one of her children, a fine boy, well grown towards Youth, was taken ill, just in the same woful and surprizing manner that *Goodmans* children were. One night particularly, The Boy said he saw a *Black thing* with a *Blue Cap* in the Room, Tormenting of him; and he complained most bitterly of a *Hand* put into the Bed, to pull out his Bowels. The next day the mother of the boy went unto *Glover*, in the Prison, and asked her, *Why she tortured her poor lad at such a wicked rates?* This Witch replied, that she did it because of wrong done to her self & her daughter. *Hughes* denied (as well she might) that she had done her any wrong. Well then, sayes *Glover*, Let me see your child and he shall be well again. *Glover* went on, and told her of her own accord, I was at your house last night. Sayes *Hughes*, In what shape? Sayes *Glover*, As a black thing with a blue Cap. Sayes *Hughes*, What did you do there? Sayes *Glover*, with my hand in the Bed I tryed to pull out the boyes Bowels, but I could not. They pardned; but the next day *Hughes* appearing at Court, had her Boy with her; and *Glover* passing by the Boy, expressed her good wishes for him; tho' I suppose, his Parent had no design of any mighty Respect unto the *Hag*, by having him with her there. But the Boy had no more Indispositions after the Condemnation of the Woman.

SECT. X. While the miserable old Woman was under Condemnation, I did my self

twice

twice give a visit unto her. She never denied the guilt of the *Witchcraft* charg'd upon her; but she confessed very little about the *Circumstances* of her Confederacies with the *Devils*; only, she said, That she us'd to be at meetings, which her *Prince* and *Four* more were present at. As for those *Four*, She told *who* they were; and for her *Prince*, her account plainly was, that he was the *Devil*. She entertained me with nothing but *Irish*, which Language I had not Learning enough to understand without an Interpreter; only one time, when I was representing unto her *That* and *How* her Prince had cheated her, as her self would quickly find; she reply'd, I think *English*, and with *passion* too, *Is it he so, I am sorry for that!* I offer'd many Questions unto her, *unto* which, after long silence, she told me, *She would fain give me a full Answer, but they would not give her leave.* It was demanded, *They!* Who is that *T H E Y?* and she return'd, that *They* were her *Spirits*, or her *Saints*. [for they say, the same Word in *Irish* signifies both] And at another time, she included her *two Mistresses*, as she call'd them in that [*They,*] but when it was enquired, *Who* those *two* were; she fell into a Rage, and would be no more urged.

I Sett before her, the *Necessity* and *Equity* of her breaking her *Covenant* with *Hell*, and giving her self to the Lord *Jesus Christ*, by an everlasting

ing Covenant ; To which her Answer was, that *she spoke a very Reasonable thing, but she could not do it.* I asked her whether she would consent or desire to be pray'd for ; To that she said, *If Prayer would do her any good, shee could pray for her self.* And when it was again propounded, she said, *She could not unless her spirits [or angels] would give her leave.* However, against her will I pray'd with her, which if it were a Fault it was in excess of Pity. When I had done, shee thank'd me with many good Words ; but I was no sooner out of her sight, than she took a stone, a long and slender stone, and with her Finger and Spirit fell to tormenting it ; though *whom or what she meant, I had the mercy never to understand.*

SECT. XI. When this Woman was going to her Execution, she said, the Children should not be relieved by her Death, for others had a hand in it as well as *she* ; and she named one among the rest, *whom* it might have been thought Natural Affection would have advised the Concealing of. It came to pass accordingly, That the Three children continued in their Furnace as before, and it grew rather Seven times hotter than it was. All their former Ails pursued them still, with an addition of (tis not easy to tell how many) more, but such as gave more sensible Demonstrations of an Enchantment growing very far towards a POSSESSION by Evil spirits.

SECT. XII. The Children in their Fits would

would still cry out upon, [*They*] and [*Them*] as the Authors of all their Harm; but *who* that [*They*] and [*Them*] were, they were not able to declare. At last, the *Boy* obtain'd at *some times*, a sight of *some shapes* in the room. There were Three or Four of 'em, the Names of *which* the child would pretend at certain seasons to tell; only the Name of *One*, who was counted a *Sager Hag* than the rest, he still so stammered at, that he was put upon some *Periphrasis* in describing her. A Blow at the place where the *Boy* beheld the *Spectre* was alwaies felt by the *Boy* himself in the part of his Body that answered what might be stricken at; and this tho his *Back* were turn'd; which was once and again so exactly tried, that there could be no Collusion in the Business. But as a Blow at the Apparition alwaies hurt him, so it alwaies help'd him too; for after the Agonies, vvhich a *Push* or *Stab* of *That* had put him to, vvere over, (as a minute or 2 they vwould be) the *Boy* vwould have a respite from his Fits a considerable while, and the *Hobgoblins* disappear. It is very credibly reported that a wound was this way given to an *Obnoxious woman* in the *town*; whose name I will not expose: for vve should be tender in such Relations, lest vve wrong the Reputation of the *Innocent*, by stories not enough enquired into.

SECT. XIII. The Fits of the Children yet more arriv'd unto such *Motions* as vvere beyond the Efficacy of any *natural Distemper* in the vworld.

They would bark at one another like *Dogs*, and again purr-like so many *Cats*. They would sometimes complain, that they were in a *Red-hot Oven*, sweating and panting at the same time unreasonably: Anon they would say, *Cold water* was thrown upon them, at which they would shiver very much. They would cry out of dismal *Blowes* with great *Cudgels* laid upon them; and tho' we saw no *cudgels* nor *blowes*, yet we could see the *Marks* left by them in *Red Streaks* upon their bodies afterward. And one of them would be roasted on an invisible *Spit*, run into his *Mouth*, and out at his *Foot*, he lying, and rolling, and groaning as if it had been so in the most sensible manner in the world; and then he would shriek, that *Knives* were cutting of him. Sometimes also he would have his head so forcibly, tho' not visibly, nail'd unto the Floor, that it was as much as a strong man could do to pull it up. One while they would all be so *Lumber*, that it was judg'd every *Bone* of them could be bent. Another while they would be so *stiff*, that not a joint of them could be *stir'd*. They would sometimes be as though they were *mad*, and then they would climb over *high Fences*, beyond the Imagination of them that look'd after them. Yea, They would fly like *Geese*; and be carried with an incredible *Swiftness* thro' the air, having but just their *Toes* now and then upon the ground, and their *Arms* waved like the *Wings*.

Of a Bird. One of them, in the House of a kind Neighbour and Gentleman (Mr. Willis) flew the length of the Room, about 20 foot, and flew just into an Infants high armed Chair ; (as tis affirmed) none seeing her feet all the way touch the floor.

S E C T. XIV. Many wayes did the Devils take to make the children do mischief both to themselves and others ; but thro the singular Providence of God, they always fail'd in the attempts. For they could never essay the doing of any harm, unless there were some-body at hand that might prevent it ; and seldome without first shrieking out, *They say, I must do such a thing!* Diverse times they went to strike furious Blows at their tenderest and dearest friends, or to fling them down stairs vwhen they had them at the Top, but the warnings from the mouths of the children themselves, would still anticipate vwhat the Devils did intend. They diverse times vv ere very near *Burning* or *Drowning* of themselves, but the Children themselves by their ovvn pittiful and seasonable cries for Help, still procured their Deliverance : Which made me to Consider, Whether the *Little ones* had not *their Angels*, in the plain sense of Our Saviours Intimation. Sometimes, When they vv ere tying their ovvn Neck-clothes, their compelled hands miserably strangled themselves, till perhaps, the standers-by gave some Relief unto

unto them. But if any small Mischief happen'd to be done where they were; as the Tearing of Dirtying of a *Garment*; the Falling of a *Cup*, the breaking of a *Glass*, or the like; they would rejoice extremely, & fall into a pleasure & Laugh very extraordinary. All which things compar'd with the Temper of the Children, when they are themselves, may suggest some very peculiar *Thoughts* unto us.

SECT. XV. They were not in a constant Torture for some Weeks, but were a little quiet, unless upon some incidental provocations, upon which the *Devils* would handle them like *Tigres*, and wound them in a manner very horrible. Particularly, Upon the least *Reproof* of their *Parents* for any *unfit thing* they said or did, most grievous woful Heart-breaking *Agonies* would they fall into. If any useful thing were to be done to them, or by them, they would have all sorts of Troubles fall upon them. It would sometimes cost one of them an Hour or Two to be undrest in the evening, or drest in the morning. For if any one went to unry a string, or undo a Button about them, or the contrary; they would be twisted into such postures as made the thing impossible. And at Whiles, they would be so managed in their Beds that no *Bed-clothes* could for an hour or two be laid upon them; nor could they go to wash their *Hands*, without

having them clasp'd so odly together, there was no doing of it. But when their Friends were near tired with Waiting, anon they might do what they would unto them. Whatever Work they were *bid* to do, they would be so snap'd in the member which was to do it, that they with grief still desisted from it. If one ordered them to Rub a *clean Table*, they were able to do it without any disturbance; if to rub a *dirty Table*, presently they would with many Torments be made incapable. And sometimes, tho' but seldom, they were kept from eating their meals, by having their *Teeth* set when they carried any thing unto their *Mouthes*.

SECT. XV. But nothing in the World would so discompose them as a *Religious Exercise*. If there were any Discourse of God, or Christ, or any of the things which are not seen & are eternal, they would be cast into intolerable Anguishes. Once, those two Worthy Ministers Mr. Fisk and Mr. Thatcher, bestowing some gracious Counsils on the Boy, whom they then found at a Neighbours house, he immediately lost his Hearing, so that he heard not one word, but just the last word of all they said. Much more, All Praying to God, & Reading of His word, would occasion a very terrible Vexation to them: they would then stop their own Ears with their own Hands; and roar, and shriek; and holla, to drown the Voice of the Devotion. Yea, if any one

in the Room took up a Bible to look into it; the
 the Children could see nothing of it, as being
 in a croud of Spectators, or having their Faces
 another way, yet would they be in wonderful Mi-
 series, till the Bible were laid aside. In short,
 No good thing must then be endured near those
 Children; Which (while they are themselves) do
 love every good thing in a measure that pro-
 claims in them the Fear of God.

S E C T. XXII. My Employments were
 such, that I could not visit this afflicted Family
 so often as I would; Wherefore that I might
 show them what Kindness I could, as also that I
 might have a full opportunity to observe the ex-
 traordinary Circumstances of the Children, and
 that I might be furnished with Evidence and Ar-
 gument as a Critical Eye-Witness to confute the
 Seducerism of this debauched Age; I took the El-
 dest of them home to my House. The
 young Woman continued well at our house, for
 diverse dayes, and apply'd her self to such Acti-
 ons not only of Industry, but of Piety, as she had
 been no stranger to. But on the Twentieth of No-
 vember in the Fore-noon, she cry'd out, Ah [I say]
 have found me out! I thought it would be so! and
 immediately she fell into her fits again. I shall
 now confine my Story chiefly to Her, from whose
 Case the Reader may shape some Conjecture as to
 the Accidents of the Rest.

S E C T. XXIII. Variety of *Tranquillity*

lie'd upon the Girl; in which besides the fore-
 mentioned Ails returning upon her, the other
 would cough up a *Ball* as big as a small Egg into
 the side of her Wind-pipe, that would near
 choak her, till by Stroking and by Drinking it
 was carried down again. At the beginning of
 her Fits, usually she kept oddly Looking up the
Chimney, but could not say what she *saw*. When
 I bad her Cry to the Lord Jesus for Help, her
 Teeth were instantly sett; upon which I adde'd,
Yet, child, Look unto Him, and then her Eyes
 were presently pulled into her head, so fast, that
 one might have fear'd she should never have
 us'd them more. When I pray'd in the Room,
 if it her Arms were with a *string*, this not seen
 force clapt upon her ears; and when her hands
 were with violence pull'd away, she cry'd out,
[They] make such a noise, I cannot hear a word!
 She likewise complain'd, that Good y *Glover's*
 Chain was upon her Leg, and when she essay'd to
 go, her postures were exactly such as the *chain-*
ed Witch had before she died. But the manner
 still was, that her *Tortures* in a small while would
 pass over, and *Frolicks* succeed; in which she
 would continue many hours, nay, *whole days*, tal-
 king perhaps never wickedly, but alwaies *near*
 beyond her self; and at certain provocations,
 her *Tortures* would renew upon her, till we had
 left off to give them. But she, frequently
 said, that if she might but *steal*, or be drunk,

she should be well immediately.

SECT. XIX. In her ludicrous Fits, *one* while she would be for *Flying*; and she would be carried hither and thither, tho not long from the ground, yet *so long* as to exceed the ordinary power of Nature, in our Opinion of it: *another-while* she would be for *Diving*, and use the *Actions* of it towards the Floor, on which, if we had not held her, she would have thrown her self. Being at this exercise she told us, *That They said, she must go down to the Bottom of our Well, for there was Plate there, and They said, They would bring her safely up again.* This did she tell us, tho she had never heard of any *Plate* there! and we ourselves who had newly bought the house, hardly knew of any; but the former Owner of the House just then coming in, told us there had been *Plate* for many years at the *Bottom of the Well*.

She had once a great mind to have eaten a roasted *Apple*, but whenever she attempted to eat it, her *Teeth* would be set, and sometimes, if she went to take it up, her *Arm* would be made so stiff, that she could not possibly bring her hand to her *Mouth*: at last she said, *Now They say, I shall eat it, if I eat it quickly*; and she nimbly eat it all up. Moreover,

There was one very singular passion that frequently attended her. An *Invisible Chain* would be clapt about her, and shee, in much pain and Fear, cry out, *When [They] began to*

put it on. Once I did with my own hand knock it off, as it began to be fastned about her. But ordinarily, When it was on, she'd be pull'd out of her seat with such violence towards the Fire, that it has been as much as one or two of us could do to keep her out. Her Eyes were not brought to be perpendicular to her feet, when she rose out of her Seat, as the Mechanism of a Humane Body requires in them that rise, but she was one dragg'd wholly by other Hands : and once, When I gave a stamp on the Hearth, just between her and the Fire, she scream'd out, (tho I think she saw me not) that I Jarr'd the Chain, and hurt her Back.

S-E-C-T. XX. While she was in her Frolicks I was willing to try, Whether she could read or no ; and I found, not only That If she went to read the Bible her Eyes would be strangely twisted & blinded, and her Neck presently broken, but also that if any one else did read the Bible in the Room, tho it were wholly out of her sight, and without the least voice or noise of it, she would be cast into very terrible Agonies. Yet once, Falling into her her Maladies a little time after she had read the 59th Psalm, I said unto the standers-by, Poor child ! she can't now read the Psalm she readd a little while ago, she listened her self unto something that none of us could hear, and made us be silent for some few Seconds of a minute. Whereupon she said, But I can read it, they say I shall !

So I shew'd her the *Psalm*, and she readd it all over to us. Then said I, *Child, say Amen to it*; but she could not do. I added, *Read the next*; but no where else in the Bible could she read a word. I brought her a *Quakers Book*; and *That* she could quite ly read *whole* pages of; only the Name of G O D and C H R I S T she still skip't over, being unable to pronounce it, except sometimes with *stammering* a minute or two or more upon it. When we urg'd her to tell what the word was that she missed, shee'd say, *I must not speak it*; *They say I must not*, you know what it is, G and O and D; so shee'd sell the Name unto us. I brought her again, one that I thought was a *Good Book*; and presently she was handled with *intolerable* Porments. But when I shew'd her a *Jest-Book*, as, *The Oxford Jests*, or the *Cambridge Jests*, she could read them without any Disturbance, & have witty Delicacies upon them too. I entertain'd her with a Book that pretends to prove, *That there are no Witches*; and that she could read very well, only the Name *Devils*, and *Witches*, could not be uttered by her without extraordinary Difficulty. I produced a Book to her that proves, *That there are Witches*, and that she had not power to read. When I readd in the Room, the Story of *Ann Cole*, in my *Fathers Remarkable Providences*, and came to the Exclamation which the Narrative saies the *Demons* made upon her, [*As she runs to*

the Book. It cast her into inexpressible Agonies; and she'd fall into them whenever I had the Expression of, *Running to the Rock*, afterwards. A *popish Book* also she could endure very well; but it would kill her to look into any Book, that (in my Opinion) it might have bin profitable & edifying for her to be reading of. These Experiments were often enough repeated, and still with the same Success, before Witnesses not a few. The good Books that were found so mortal to her were chiefly such as lay ever at hand in the Room. One was the *Guid to Heaven from the Word*, which I had given her. Another of them was Mr. Willard's little (but precious) *Treatise of Justification*. Diverse Books published by my Father I also tried upon her; particularly, his *Mystery of Christ*; and another small Book of his about *Faith and Repentance*, and the day of Judgement.

Once being very merrily talking by a Table that had this last Book upon it, she just opened the Book, and was immediately struck backwards as dead upon the floor. I hope I have not spoiled the credit of the Books, By telling how much the Devils hated them. I shall therefore add, That my Grandfather Cottons Catechism called *Milk for Babes*, and *The Assemblies Catechism*, would bring hideous Convulsions on the Child if she lookt into them; tho she had once learn'd them with all the love that could be.

SECT. XXV. I was not sensible that this

Girls Capacity or incapacity to read, was not
 left for Truth to be determin'd by, and there-
 fore I did not proceed much further in this fan-
 ciful Business, not knowing What snares the
 Devils might lay for us in the Tryals. A
 few further Tryals, I confess, I did make; but
 what the event of 'em was, I shall not relate, be-
 cause I would not offend. But that which most
 made me to wonder was, That one bringing to
 her a certain *Prayer Book*, she not only could
 Read it very well, but also did read a large part
 of it over, and calling it *Her Bible*, she took in
 it a delight and put on it a Respect more than
 Ordinary. If she were going into her tortures,
 at the offer of this *Book*, she would come out
 of her fits, and read; and her Attendants were
 almost under a Temptation to use it as a *Charm*,
 to make and keep her *quiet*. Only, When she
 came to the *Lords Prayer*, (now and then oc-
 curring in this *Book*), she would have her eyes
 put out, so that she must turn over a new leaf,
 and then she could read again. Whereas also
 there are Scriptures in that *Book*, so she could
 read them there, but if I shew'd her the very
 same Scriptures in the *Bible*, she should soon-
 er Dy than read them. And she was likewise
 made unable to read the *Psalm* in an an-
 cient meter, which this prayer-book had in the
 same volume with it. There were, I think
 I may say, no less than *Multitudes* of *Wit-*
nesses

nesses, to this odd thing; and I should not have been a faithful and honest Historian, if I had withheld from the World *this part* of my History: But I make no Reflections on it. Those inconsiderable men that are provoked at it (if any shall be of so little Sense as to be provoked) must be angry at the Devils, and not at me; *their Malice*, and not *my Writing*, deserves the Blame of any Aspersions which a true History, may seem to cast on a Book that some have enough manifested their Concernment for,

SECTION XXII. There was another most unaccountable Circumstance which now attended her; and until she came to our House, I think, she never had Experience of it. Ever now and then, an *Insensible Horse* would be brought unto her, by those whom she only called, *them*, and, *Her Company*: upon the Approach of Which, her eyes would be still closed up; for (said she) *They say, I am a Tell-Tale, and therefore they will not let me see them*. Upon this would she give a Spring as one mounting an Horse, and Settling her self in a *Riding-Posture*, she would in her Chair be agitated as one sometimes *Ambling*, sometimes *Trotting*, and sometimes *Galloping* very furiously. In these motions we could not perceive that she was stirred by

by the stress of her feet, upon the ground; for often she touch't it not; but she mostly continued in her Chair, though sometimes in her *hard Trot* we doubted she would have been tossed over the Back of it. Once being angry at his Dulness, When she said, *she would cut off his head if she had a knife*, I gave her my *Sheath*, (where-
 with she suddenly gave herself a stroke on the Neck, but complain'd, it would not cut. When she had rode a minute or two or three, she'd pretend to be at a Rendezvous with *Them*, that were Her Company; there she'd maintain a Discourse with them, and asking many Questions concerning her self, (for we gave her none of ours) she'd Listen much, and Received Answers from them that indeed none but her self perceived. Then would she return and inform us, how [They] did intend to handle her for a day or two afterwards, besides some other things that she enquired of them. Her Horse would sometimes throw her, with much Violence, but she would mount again; and one of the Scanders by once Imagining [them] that were Her Company, to be before her (for she call'd unto them to stay for her) he struck with his *Cant* in the Air where he thought they were, and tho her eyes were wholly shut, yet she cry'd out, *that he struck her*. Her *Fantastic Journeys* were mostly per-
 formed in her Chair without removing from it; but sometimes would she ride from her Chair,

and

and be carried only on the Floor, from one part of the Room to another, in the postures of a Riding Woman. If any of us asked her, *Whose Company were?* She generally replied, *I don't know.* But If we were instant in our Demand, she would with some wily Flout or other turn it off. Once I said, Child, if you can't tell their Names, pray tell me what Clothes they have on; and the Words were no sooner out of my mouth, but she was laid for dead upon the Floor.

SECT. XXIII. One of the Spectators once ask'd her, *Whether she could not ride up stairs;* unto which her Answer was, *That she believ'd she could, for her Horse could do very notable things.* Accordingly, when her Horse came to her again, to our Admiration she *Rode* (that is, was *susset* as one that *rode* up the stairs: there then stood open the *Stair* of one belonging to the Family, into which entring, she stood immediately upon her Feet, and cry'd out, *They are gone; they are gone! They say, that they cannot, ----- God won't let 'em come here!* She also added a Reason for it, which the Owner of the *Stair* thought more kind than true. And she presently and perfectly came to her self, so that her whole Discourse & Carriage was altered unto the greatest measure of Sobriety, and she satt Reading of the Bible and Good Books, for a good part of the Afternoon. Her Affairs calling her anon to go down again, the *Passes* were in a quarter of a minute as bad upon

upon her as before, and her *Horse* was Waiting for her. I understanding of it, *immediately* would have her up to the *study* of the young man where she had been at ease before; merely to try Whether there had not been a Fallacy in what had newly happened: but she was now so *twisted*, and *writhen*, that it gave me much trouble to get her into my Arms, and much more to drag her up the stairs. She was pulled out of my hands, and when I recovered my Hold, she was thrust so hard upon me, that I had almost fallen backwards, and her own breast was sore afterwards, by their Compressions to detain her; she seem'd heavier indeed than three of her self. With incredible Forcing (tho she kept Screaming, *They say I must not go in!*) at length we pull'd her in; where she was no sooner come, but she could stand on her Feet, and with an altered tone, could thank me, saying, *now I am well*. At first shee'd be somewhat faint, and say, *She felt something go out of her*; but in a minute or two, she could attend any Devotion, or Business as well as ever in her Life; and both spoke and did as became a person of good Discretion.

I was loth to make a *Charm* of the Room; yet some strangers that came to visit us, the Week after, desiring to see the *Experiment* made, I permitted more than two or three Repetitions of it; and it still succeeded as I have declared. Once when I was assisting 'em in carrying of her up, she

was torn out of all our hands; & to my self, she cry'd out, *Mr. M.* -- *One of them is going to push you down the stairs, have a care.* I remember not that I felt any Thrust or Blow; but I think I was unaccountably made to step down backward two or three stairs, and within a few hours she told me by whom it was.

S E C T. XXIV. One of those that had bin concerned for her *Welfare*, had newly implored the great GOD that the young woman might be able to declare whom she apprehended her self troubled by. Presently upon this her Horse returned, only it pestered her with such ugly paces, that she fell out with her *Company*, & threatned now to tell all, for their so abusing her. I was going abroad, and she said unto them that were about her, *Mr. M. - is gone abroad my horse won't come back, till he come home; and then I believe* (said she softly,) *I shall tell him all.* I staid abroad an hour or two, and then Returning, When I was just come to my Gate, before I had given the least Sign or Noise of my being there, she said, *My Horse is come!* and intimated, that I was at the Door. When I came in, I found her mounted after her fashion, upon her *Aerial Steed*; which carried her Fancy to the Journeys end. There (or rather then) she maintained a considerable Discourse with Her *Company*, Listening very attentively when she had propounded any Question, and receiving the

Answer

answers with impressions made upon her mind.
 She said; Well what do you say? How many Fins
 more am I to have? --- pray, can ye tell how long
 it shall be before you are hang'd for what you have
 done? --- You are shabby Wil-
 liams to my knowledge, I shall see
 some of you go after your sister;
 You would have kill'd me; but
 you can't, I don't fear you. ---
 You would have thrown Mr. Ma-
 tther down stairs, but you could
 not. --- Well! How shall I
 do * To-morrow? Pray, What do you think of
 To-morrow? --- Fare ye well. --- You have brought
 me such an ugly Horse, I am angry at you; I could
 just in my heart to tell all. So she began her bound-
 man's paces; but when she had gone a little way,
 (that is a little while) she said, O I have forgot
 one Question; I must go back again; and back she
 rides. She had that day been diverse times
 warning us, that they had been contriving to do
 some harm to my Wife, by a Fall or a Blow, or
 the like; and when she came out of her mysteri-
 ous Journeys, she would still be careful concer-
 ning Her. Accordingly she now calls to her
 Company again, Hark you, One thing more before we
 part! What hurt is it you will do to Mrs. Mather?
 Will you do her any hurt? Here she list'ned some
 time; and then clapping her hands cry'd out,
 O, I am glad on't, they can do Mrs. Mather no
 harm.

hurt: they try, but they say they can't. So she returns and at once, Dismissing her Horse, and opening her eyes, she call'd me to her, Now Sir, (said she) I'll tell you all. I have learn'd who they are that are the cause of my trouble, there's three of them, (and she named who) if they were out of the way, I should be well. They say, they can tell now how long I shall be troubled, But they won't. Only they seem to think, their power will be broke this Week, They seem also to say, that I shall be very ill To morrow, but they are themselves terribly afraid of to morrow; They fear, that to morrow we shall be delivered. They say too, that they can't hurt Mrs. Mather, which I am glad of. But they said, they would kill me to night, if I went to bed before ten a clock, if I told a word. And other things did she say, not now to be recited.

SECT. XXV. The Day following, which was, I think about the twenty seventh of November, Mr. Morton of Charlestown, and Mr. Allen, Mr. Moody, Mr. Willard, and my self, of Boston, with some devout Neighbours, kept another Day of Prayer, at John Gookin's house; and we had all the Children present with us there. The children were miserably tortured, while we laboured in our Prayers; but our good God was high unto us, in what we call'd upon Him for. From this day the power of the Enemy was broken, and the children, though Assaults after this were made upon them, yet were not

So cruelly handled as before. The *Liberty* of the Children encreased daily more and more, and their *Vexation* abated by degrees; till within a little while they arrived to *Perfect Ease*, which for some *weeks* or *months* they *cheerfully* enjoyed. Thus *Good it is for us to draw near to God.*

SECT. XXVI. Within a day or two after the *Fast*, the young Woman had two remarkable Attempts made upon her, by her invisible Adversaries. Once, they were *Dragging her in to the Oven* that was then heating, while there was none in the Room to help her. She clapt her hands on the *Mantle-tree* to save her self; but they were beaten off; and she had been burned, if at her Out-cries one had not come in from abroad for her Relief. Another time, they putt an unseen *Rope* with a cruel *Noose* about her Neck, Whereby she was choaked, until she was black in the Face; and though it was taken off before it had kill'd her, yet there were the red Marks of it, and of a *Finger* & a *Thumb* near it, remaining to be seen for a while afterwards.

SECT. XXVII. This was the last *Molestation* that they gave her for a While; and she dwelt at my house the rest of the Winter, having by an obliging and vertuous Conversation made her self enough Welcome to the Family. But within about a Fortnight, she was visited with two *dayes* of as Extraordinary *Obsessions*, as any we had been the Spectators of. I thought it

CONVENIENT

convenient for me to entertain my Congregation with a *Sermon* upon the *memorable Providences* which these Children had been concerned in. When I had begun to study my *Sermon*, her *Tormentors* again seiz'd upon her ; and all *Fryday & Saturday*, did they manage her with a special Design, as was plain, to disturb me in what I was about. In the worst of her extravagancies formerly, she was more dutiful to my self, than I had reason to Expect, but now her whole carriage to me, was with a Sauciness that I had not been us'd to be treated with. She would knock at my Study Door, affirming, *That some below would be glad to see me*; when there was none that ask'd for me. She would call to me with multiplied Impertinencies, and throw small things at me wherewith she could not give me any hurt. She'd Hector me at a strange rate for the work I was at, and threaten me with *I know not what mischief* for it. She got a *History* that I had Written of this *Witchcraft*, and tho she had before this, readd it over and over, yet now she could not read (I believe) one entire Sentence of it ; but she made of it the most ridiculous *Travesty* in the World, with such a Patness and excess of Fancy, to supply the sense that she put upon it, as I was amazed at. And she particularly told me, *That I should quickly come to disgrace by that History.*

SECT.

SECT. XXVIII. But there were many other Wonders beheld by us before these two dayes were out. Few tortures attended her, but such as were provoked; her Frolicks being the things that had most possession of her. I was in *Latin* telling some young Gentlemen of the College, That if I should bid her Look to God, her Eyes would be put out, upon which her eyes were presently served so. I was in some surprize, When I saw that her Troublers understood *Latin*, and it made me willing to try a little more of their Capacity. We continually found, that if an *English Bible* were in any part of the Room seriously look'd into, though she saw and heard nothing of it, she would immediately be in very dismal Agonies. We now made a Tryal more than once or twice, of the *Greek New-Testament*, and the *Hebrew Old Testament*, and We will find, That if one should go to read in it never so secretly and silently, it would procure her that Anguish, Which there was no enduring of. But, I thought, (at length,) I fell upon one inferior Language which the Demons did not seem, so well to understand.

SECT. XXIX. Devotion was now, as formerly the terriblest of all the provocations that could be given her. I could by no means bring her to own, That she desired the mercies of God, and the prayers of good men. I would have obtained a Sign of such a Desire, by her Lifting

up of her hand ; but she stirr'd it not : I then lifted up her hand my self, and though the standers by thought a more insignificant thing could not be propounded, I said, *Child, If you desire those things; let your hand fall, when I take mine away* : I took my hand away, and hers continued strangely and *stiffly* stretched out, so that for some time, she could not take it down. During these two dayes we had Prayers oftener in our Family than at other times ; and this was her usual Behavior at them. The man that prayed, usually began with *Reading the Word of God* ; which once as he was going to do, she call'd to him, *Read of Mary Magdalen, out of whom the Lord cast seven Devils*, During the time of *Reading*, she would be laid as one fast asleep ; but when Prayer was begun, the Devils would still throw her on the Floor, at the feet of him that prayed. There would she lye and Whistle and sing and roar, to drown the voice of the Prayer ; but that being a little too audible for *Them*, they would shutt close her *Mouth* and her ears, and yet make such odd noises in her *Throat* as that she her self could not hear our Cries to God for her. Shee'd also fetch very terrible *Blowes* with her *Fist*, and *Kicks* with her *Foot* at the man that prayed ; but still (for he had bid that none should hinder her) her *Fist* and *Foot* would alwaies recoil, when they came within a few hairs breadths of him just as if Rebounding

against a Wall; so that she touch'd him not, but then would beg-hard of other-people to strike him, and particularly she entreated them to take the *Tongs* and smite him; Which not being done, she cryed out of him, *He has wounded me in the Head.* But before Prayer was out, she would be laid for *Dead*, wholly *senseless* and (unless to a severe Trial) *Breathless*; with her Belly swelled like a *Drum*, and sometimes with croaking Noises in it; thus would she ly, most exactly with the stiffness and posture of one that had been two Days laid out for Dead. Once lying thus, as he that was praying, was alluding to the words of the *Canaanitess*, and saying, *Lord, have mercy on a Daughter vexed with a Devil;* there came a big, but low voice from her, saying, *There's Two or Three of them (or us!)* and the standers-by, were under that Apprehension, as that they cannot relate whether her mouth mov'd in speaking of it. When Prayer was ended, she would Revive in a minute or two, and continue as Frolicksome as before. She thus continued until *Saturday* towards the Evening; when, after this man had been at Prayer, I charged all my Family to admit of no Diversion by her Frolicks, from such exercises as it was proper to begin the Sabbath with. They took the Count; and tho she essayed, with as witty and as nimble and as various an Application to each of them successively as ever I saw, to make

them laugh, yet they kept close to their good Books which then called for their Attention. When she saw that, immediately she fell asleep; and in two or three hours, she waked perfectly *her self*; weeping bitterly to remember (for as one come out of a dream she could remember) what had befallen her.

S E C T. XXX. After this, we had no more such entertainments. The Demons it may be would once or twice in a Week, trouble her for a few minutes with perhaps a *twisting* & a *twink* of her eyes, or a certain *Cough*, which did seem to be more than ordinary. Moreover, Both she at my house, and her Sister at home, at the time which they call *Christmas*, were by the Demons made very *drunk*, though they had no strong Drink (as we are fully sure) to make them so. When she began to feel her self thus *drunk*, she complain'd, *O they say they will have me to keep Christmas with them! They will disgrace me when they can do nothing else!* And immediately the Ridiculous Behaviours of one *drunk*, were with a wonderful exactness represented in her Speaking, and Reeling, and Spewing, and anon Sleeping, till she was well again. But the Vexations of the Children otherwise abated continually.

They first came to be alwaies Quiet, unless upon *Provocations*. Then they got Liberty to work, but not to read: then further on, to read, but not aloud. at last they were wholly delivered; and for many Weeks remained so.

SECT. XXXI. I was not unsensible, that it might be an easie thing to be too bold, and go too far, in making of Experiments. Nor was I so unphilosophical as not to discern many opportunities of Giving and Solving many Problems which the *pneumatick Discipline* is concerned in. I confess I have Learnt much more than I sought, and I have bin informed of some things relating to the *invisible World*, which as I did not think fit lawful to ask, so I do not think it proper to tell; yet I will give a Touch upon one Problem commonly Discour'd of; that is,

Whether the Devils know our Thoughts, or no.

I will not give the Reader my Opinion of it, but only my Experiments.

That they do not, was conjectured from this: We could cheat them when we spoke one thing, and meant another. This was found when the Children were to be undressed.

The Devils would still in waves beyond the Force of any Imposture, wonderfully mist the part that was to be undressed, so that there was no coming at it. But, if we said, Untie his neckcloth, and the parties bidden, at the same time, understood our intent to be, Untie his Shoe! The Neckcloth, and not the shoe, has

been

been made strangely inaccessible. But on the other side; That they *do*, may be conjectured from This. I called the young Woman at my House by her Name, intending to mention unto her some *Religious Expedient* whereby she might, as I thought much relieve her self; presently her Neck was broke, and I continued watching my Opportunity to say what I designed. I could not get her to come out of her Fit; until I had laid aside my purpose of speaking what I thought, and then she reviv'd immediately. Moreover a young Gentleman visiting of me at my Study to ask my advice about curing the *Atheism & Blasphemy* which he complained, his *Thoughts* were more than ordinarily then infested with; after some Discourse I carried him down to see this Girl who was then molested with her unseen Fiends; but when he came, she treated him very courly and rudely, asking him *What he came to the house for?* and seemed very angry at his being there, urging him to be gone with a very impetuous Importunity. Perhaps all Devils are not alike sagacious.

SECT. XXXII. The Last Fit that the young Woman had, was very peculiar. The *Demons* having once again seiz'd her, they made her pretend to be *Dying*; and Dying truly we fear'd at last she was. She lay, she toss'd, she pull'd just like one *Dying*, and urg'd hard for some one to dy with her, seeming loth to dy alone.

alone. She argued concerning *Death*, in strains that quite amazed us ; and concluded, That though she was *loth to dy*, yet if God said she must, *she must* ; adding something about the state of the Countrey, which we *wondred at*. Anon, the Fit went over ; and as I guessed it would be, it was the *last* Fit she had at our House. But all my Library never afforded me any Commentary on those Paragraphs of the *Gospels*, which speak of *Demoniacs*, equal to that which the passions of this Child have given me.

S E C T. XXXIII. This is the Story of *Goodwills* Children, a Story all made up of *Wonders* ! I have related nothing but what I judge to be true. I was my self an *Eye-witness* to a large part of what I tell ; and I hope my neighbours have long thought, That I have otherwise *learned Christ*, than to *ly* unto the World. Yea, there is, I believe scarce any one particular, in this Narrative, which more than one credible Witness will not be ready to make Oath unto. The things of most Concernment in it, were before many Critical Observers ; and the *Whole* happened in the *Metropolis* of the *English America*, unto a religious and industrious Family which was visited by all sorts of Persons, that had a mind to *satisfy* themselves. I do now likewise publish the History, While the thing is yet fresh and New ; and I challenge all men

to detect so much as one designed *Falshood*, yet, or so much as one important *Mistake*, from the *Egg* to the *Apple* of it, I have Writ as plainly as becomes an Historian, as truly as becomes a Christian, tho perhaps not so profitably as became a Divine. But I am resolv'd after this, never to use but just one grain of patience with any man that shall go to impose upon me, a Denial of Devils, or of *Witches*. I shall count that man *Ignorant* who shall suspect, but I shall count him down-right *Impudent* if he *Assert* the *Non-Existence* of things which we have had such palpable Convictions of. I am sure he cannot be a *Civil*, (and some will question whether he can be an *honest* man) that shall go to *decide* the *Being* of things which a whole Countrey has now beheld an house of pious people suffering not a few Vexations by. But if the *Sadancee*, or the *Atheist*, have no right Impressions by these *Admirable Providences* made upon his mind; yet I hope, those that know what it is to be *sever*, will not repent any pains that they may have taken in perusing what Records of these *Witchcrafts & Possessions*, I thus leave unto Posterity.

P O S T S C R I P T.

YOU have seen the *Trouble* and the *Relief* of
John Goodwins Children. After which the
Demons were let loose to make a fresh At-
 tacque upon them, the not in a manner altoge-
 ther so terrible & afflictive, as what they had be-
 fore sustained. All the *Three* Children were vi-
 sited with some Return of their Calamities; but
 the *Boy* was the Child which endured most in this
New Assault. He had been for some While kind-
 ly entertained, with *Mr. Baily* at *Watertown*,
 where he had enjoyed a long time of ease; the
Devils having given him but little Disturbance
 except what was for a short while after his first
 coming there. He no sooner came Home, but
 he began to be ill again, with diverse pecu-
 liar Circumstances attending of him. There
 was this particularly remarkable; That the *Boy*
 dream'd he had a *Bone* within his skin growing
 cross his *Ribs*; and when he awaked, he felt
 and found a thing there which was esteem'd a
Bone, by them that handled it; only every
 one wonder'd how it should be lodged there.
 An expert *Chirurgeon*, *Dr. John Clark*, being
 advis'd with about it, very dexterously took it
 out; and it prov'd not the imagin'd *Bone*,
 but a considerable *Pin*; a brass *Pin*, which
 could not possibly have come to ly there as it
 did

did, without the Prestigious Conveyance of a
Mysterious Witchcraft. Another time, on a
Lord's Day his Father would have taken him to
 Meeting with him; and when his Father
 spoke of going to some of the *Assemblies* in
 the Town (particularly both the *North* and the
South) the Boy would be cast into such *Tor-
 tures* and *Postures*, that he would sooner *Dy*
 than go out of doors; but if his Father spoke of
 going to others of the *Assemblies* in the Town,
 particularly the *Quakers*, the boy in a moment
 would be as well as could be. The trial of this
 was more than *five* times repeated, and were
 it fully related, would be more than *ten* times
 Admired.

Our Prayers for the Children were justly re-
 newed, and I hope not altogether unanswered.
 Upon one Prayer over two of them, they had a-
 bout a *Fortnight's* ease; and their Ails again re-
 turning, Prayer was again awakened, with some
 Circumstances not proper to be exposed unto the
 World. God gave a present Abatement here-
 upon to the Maladies of the Children, and
 caused their *Invasions* to retire; so that by de-
 grees they were fully and quickly Delivered.
 Two days of Prayer obtained the Deliverance of
 two. The Third, namely the Boy, Remaining
 under some Annoyance by the evil spirits, a
 third Day was employ'd for him, and the Town
 found the blessed effects of it in his Deliverance
 also.

There were several very memorable things attending this Deliverance of the Children, and the *Vowes*, and the *Pleas*, used in the Prayers which were thereby answerd, but they were all *Private*, yea, in a sort, *Secret*; *Non est Religio ubi omnia patent*; and I understand, (for I have some Acquaintance with him) That the Friend of the Children, whom God gave to be thus concerned and *successful* for them, desires me not to let Reports of those things go out of the Walls of a Study, but to leave them rather for the Notice of the *other World*. I think it will not be improper to tell the World, that one thing in the Childrens Deliverance was the strange Death of an horrible old Woman, who was presum'd to have a great hand in their Affliction. Before her Death & at it, the *Alms-House* where she lived was terrified with fearful noises, and she seem'd to have her Death hastened by dismal *Blowes* received from the invisible World. But having mentioned this: all that I have now to publish is That *Prayer* and *Faith*, was the thing which drove the *Devils* from the Children; and I am to bear this Testimony unto the world, That the Lord is nigh to all them, who call upon him in truth, and, That blessed are all they that wait for Him.

Finished, June 7th, 1689.

MANTISSA.

TO the foregoing Narrative, we have added an account given us, by the Godly Father of these *Haunted Children*; who upon his Reading over so much of our History, as was written of their Exercise before their full deliverance, was willing to express his Attestation to the Truth of it; with this further Declaration of the Sense, which he had of the unusual Miseries, that then lay upon his Family. 'Tis in his own Style; but I suppose a Pen hath not commonly been managed with more cleanly Discourse by an Hand used only to the Trowel; and his Condition hath been such, that he may fairly have Leave to speak.

IN the year 1688. about Midsummer, it pleased the Lord to visit one of my children with a sore Visitation; and she was not only tormented in her *Body*, but was in great distress of *Mind*, Crying out, That she was in the dark concerning her Souls estate, and that she had mispent her precious time; She and we thinking her time was near at an end. Hearing those Shrieks and Groans which did not only pierce the ears, but *Hearts* of her poor *Parents*; now was a time for me to Consider with my self, and to look into my own heart and life, and see how matters did there stand between God and my own soul, and see *Wherefore* the Lord was thus contending with me. And upon Enquiry I found cause to judge my self, & to justify the Lord. This Affliction continuing some time, the Lord saw good then to double the affliction in *suiting down* another Child; and that which was most heart breaking of all, and did double this double affliction was, it was apparent and judged by all that saw them, that the Devil and his Instruments, had a hand in it.

The consideration of this was most dreadful. I thought of what *David* said, 2 Sam. 24. 14. if he feared so to fall into the hands of Men,

oh ! then to think of the Horror of our condition, to be in the Hands of *Devils* and *Witches* ! This our doleful condition moved us to call to our Friends to have *pity* on us, for *Gods Hand* had touched us. I was ready to say, that no ones affliction was like mine ; That my little *House* that should be a little *Bethel* for *God* to dwell in, should be made a *Den* for *Devils* ; that those little *Bodies*, that should be *Temples* for the *Holy Ghost* to dwell in, should be thus harrassed and abused by the *Devil* and his cursed Brood. But now this twice doubled affliction is doubled again. Two more of my Children are smitten down, oh ! the Cries, the Shrieks, the Tortures of these poor Children ! *Doctors* cannot help, *Parents* weep and lament over them, but cannot ease them. Now I considering my affliction to be more than ordinary, it did certainly call for more than ordinary Prayer. I acquainted Mr. Allen, Mr. Moody, Mr. Willard, and Mr. C. Marsh, the four Ministers of the Town with it, and Mr. Morton of *Charlstown* ; earnestly desiring them, that they, with some other praying people of *God*, would meet at my house, and there be earnest with *God*, on the behalf of us and our Children ; which they (I thank them for it) readily attended with great fervency of Spirit ; but as for my part, my heart was ready to sink to hear and see those doleful Sighs. Now I thought that I had greatly neglected my duty to my Children,

In not admonishing and instructing of them, and that God was hereby calling my sins to mind, to slay my Children, Then I pondered of that place in Numb. 23. 23. Surely there is no Incantment against Jacob, neither is there any Devination against Israel. And now I thought I had broke Covenant with God, not only in one respect but in many, but it pleased the Lord to bring that to mind in Heb. 8. 12. For I will be merciful to their unrighteousness, and their Sins & Iniquities will I remember no more. The Consideration how the Lord did deal with Job, and his Patience and the End the Lord made with him was some support to me. I thought also, on what David said, that He had sinned, but what have these poor Lambs done? But yet in the midd'st of my tumultuous Thoughts within me, it was Gods Comforts that did delight my soul. That in the 18 of Luke, and the Beginning, Where Christ spake the Parable for that end, that men ought alwaies to pray and not faint. This, with many other places bore up my spirit. I thought with Jonah that I would yet again Look towards God's holy Temple; the Lord Jesus Christ. And I did greatly desire to find the Son of God with me in this Furnace of Affliction, knowing hereby that no harm shall befall me. But now this solemn day of Prayer and Fasting being at an End, there was an Eminent Answer of it: for one of my Children was delivered, and one of the wicked instruments

of the Devil discovered, and her own mouth con-
 demned her, and so accordingly Executed. Here
 was Food for Faith, and great encouragement still
 to hope and quietly wait for the Salvation of the
 Lord; the Ministers still counselling and encour-
 aging me to labour to be found in Gods way,
 committing my case to him, and not to use any
 way not allowed in Gods Word. It was a
 thing not a little comfortable to us, to see that
 the people of God was so much concerned about
 our lamentable condition, remembring us at all
 times in their prayers, which I did look at as a
 token for good; but you must think it was a
 time of sore Temptation with us, for many did
 say, (yea, and some good people too) were it
 their case, that they would try some Tricks, that
 should give ease to their Children. But I thought
 for us to forsake the counsel of good old men, and
 to take the counsel of the young ones, it might
 ensnare our Souls, though for the present it
 might offer some relief to our Bodies; which was
 a thing I greatly feared; and my Children were
 not at any time free for doing any such thing.
 It was a time of sore affliction, but it was mixed
 with abundance of mercy, for my heart was ma-
 ny a time made glad in the house of Prayer. The
 Neighbourhood pitied us, and were very helpful
 to us. Moreover, though my Children were thus
 in every Limb and Joynt tormented by those
 Children of the Devil, they also using their
 E
 tongues

tongues at their pleasure, sometimes one way,
 sometimes another; yet the Lord did herein pre-
 vent them, that they could not make them speak
 wicked words, though they did many times hinder
 them from speaking good ones; had they in these
 Fits blasphemed the Name of the Holy God, this
 you may think would have been an heart-break-
 ing thing to us the poor Parents; but God in
 his mercy prevented them, a thing worth taking
 notice of. Likewise they slept well a nights:
 And the Ministers did often visit us, and pray
 with us, and for us; and their love and pity
 was so great, their Prayers so earnest and con-
 stant, that I could not but admire at it. Mr.
 Mather particularly; now his bowels so yearned
 towards us in this sad condition, that he not
 only pray'd with us, and for us, but he taketh one
 of my Children home to his own house; which
 indeed was but a troublesome guest, for such an
 one that had so much work lying upon his hands
 and heart: He took much pains in this great
 Service, to pull this Child, and her Brother and
 Sister out of the hand of the Devil. Let us now
 admire and adore that Fountain the Lord Jesus
 Christ, from whence those streams come. The
 Lord himself will requite his labour of love.
 Our case is yet very sad, and doth call for more
 Prayer; and the good Ministers of this Town,
 and Charltown readily came, with some other
 good praying people to my house, to keep ano-
 ther

ther Day of solemn Fasting and Prayer; which
 our Lord saith *this kind goeth out by*. My Child-
 ren being all at home, the two biggest lying on
 the bed, one of them would fain have *kicked* the
 good men while they were wrestling with God
 for them, had not I held him with all my power
 and might; and sometimes he would stop his
own ears. This you must needs think was a cut-
 ting thing to the poor parents. Now our hearts
 were ready to sink, had not God put under his
 everlasting arms of Mercy and helped us still to
 hope in his mercy, and to be quiet, knowing that
He is God, and that it was not for the *poor sheards*
 of the earth to strive with their Maker. Well
 might David say, that had not the *Law of his God*
 been his delight, he had perished in his Affliction.
 Now the Promises of God are sweet; God having
 promised, to hear the prayer of the destitute, and
 not to despise their prayer; and He will not fail the
 expectation of those that wait on Him; but He
 heareth the cry of the poor and needy. These Ja-
 cobs came and wrestled with God for a Blessing on
 this poor Family, which indeed I hope they ob-
 tained, and may be now worthy of the Name Is-
 rael, who prevailed with God, and would not let
 Him go till He had blessed us. For soon after this,
 there were no more of my children delivered out
 of this horrible pit. Here was now a double mercy,
 and how sweet was it, knowing it came in An-
 swer of Prayer! Now we see and know
 E 2

It is not a vain thing to call on the name of the Lord.
 For He is a present help in the time of trouble; and
 we may boldly say *the Lord has been our helper.*
I had sunk, but Jesus put forth His hand & bore
 me up. My Faith was ready to fail, but this was
 a support to me that Christ said to Peter, *I have*
prayed for thee that thy faith fail not. And many
 other Promises were as Cordials to my drooping
 soul. And the Consideration of all those that
 ever came to Christ Jesus for Healing, that He
 healed their bodies, pardoned their Sins, and
 healed their Souls too; which I hope in God
 may be the fruit of this present Affliction. If
 God be pleased to make the Fruit of this Affliction
 to be to take away our sin, and cleanse us from
 iniquity, and to put us on with greater diligence
 to make our Calling & election sure, then, happy Affliction!
 The Lord said that I had need of this
 to awake me. I have found a prosperous Condition
 on a dangerous Condition. I have taken notice
 and considered more of God's Goodness in these
 few weeks of Affliction, than in many years of
 Prosperity. I may speak it with shame, so wicked
 and deceitful, and ungrateful is my heart,
 that the more God hath been doing for me, the
 less I have been doing for Him. My Returns have
 not been according to my Receivings. The Lord
 help me now to praise Him in heart, lip, & life.
 The Lord help us to see by this Visitation, what
 good we have to get shelter under the wing of

Christ

Christ, to halt to the *Rock*, where we may be safe. We see how ready the *Devils* are to catch us, and torment our *Bodies*, and he is as diligent to ensnare our *Souls*, and that many waies; but let us put on all our *spiritual Armour*, and follow Christ the *Captain of our Salvation*; and tho we meet with the *Cross*, let us bear it patiently and cheerfully, for if Jesus Christ be at the *one end*, we need not fear the *Heaft* of it: if we have *Christ* we have enough; He can make His *Rod* as well as His *Staffe* to be a comfort to us; and we shall not want if we be the *Sleep of Christ*. If we want *Afflictions* we shall have them, and *sanctified Afflictions* are *choise mercies*.

Now I earnestly desire the *Prayer* of all good people; That the Lord would be pleased to perfect that Work He hath begun, and make it to appear that *Prayer* is stronger than *Witchcraft*.

John Goodwin.

Decemb. 12. 1688.

This is our First Example; and it is This which has occasioned the Publication of the Rest.

E 3

Example

EXAMPLE. II.

AMong those *Judgments* of God, which are a great *Deep*, I suppose few are more unfathomable than this, That *pious* and *holy* men suffer sometimes by the Force of horrid *Witchcrafts*; and hellish *Witches* are permitted to break thorough the *Hedge* which our *Heavenly Father* has made about them that seek Him. I suppose the Instances of this direful thing are *Seldom*; but that they are not *Never* we can produce very dismal Testimony. *One*, and that no less *Recent* than *Awful*, I shall now offer; and the Reader of it will thereby learn, I hope, to work out his own *Salvation* with *Fear* and *Trembling*.

SECT. I. Mr. Philip Smith, aged about Fifty years, a Son of eminently virtuous Parents, a *Deacon* of the Church at Hadley, a *Member* of our General Court, an *Associate* in their County Court, a *Select-man* for the affairs of the Town, a *Lieutenant* in the Troop, and, which crowns all, a man for *Devotion* and *Gravity*, and all that was *Honest*, exceeding exemplary; Such a man in the Winter of the Year, 1684. was murdered with an hideous *Witchcraft*, which filled all those parts with great astonishment. This was the manner of the Murder.

SECT. II. He was concerned about Relieving

believing the Indigencies of a wretched woman in the Town; who being dissatisfied at some of his *just cares* about her, expressed her self unto him in such a manner, that he declared himself apprehensive of receiving *mischief* at her hands; he said, he doubted she would attempt his *Hurt*.

SECT. III. About the beginning of January he began to be very *Valetudinarious*, labouring under those that seemed *Ischiadick* pains. As his *Illness* increased on him, so his *Goodness* increased in him; the standers-by could in him see one ripening apace for another world; and one filled not only with *Grace* to an high degree, but also with Exceeding Joy. Such *Weanedness* from, and *Weariness* of the World, he shew'd, that he knew not (he said) whether he might pray for his continuance here. Such *Assurance* had he of the Divine Love unto him, that in *Raptures* he would cry out, *Lord, stay thy hand, it is enough, it is more than thy frail servant can bear!* But in the midst of these things, he uttered still an hard suspicion, That the ill Woman who had threatned him, had made impressions on him.

SECT. IV. While he remained yet of a *sound mind*, he very sedately, but very solemnly charged his Brother to look well after him. That he said he now understood himself, yet he knew not how he might be; but he *sure* (said he) *to be a care of me for you shall see strange things,*

There shall be a wonder in Hadley ! I shall not be dead when it is thought I am ! This Charge he pressed over and over ; and afterwards became *Delirious*.

SECT. V. Being become *Delirious*, he had a *Speech Incessant* and Voluble beyond all imagination, and this in divers Tones and sundry *voices*, and (as was thought) in various *languages*.

SECT. VI. He cryed out not only of fore pain, but also of sharp *Pins*, pricking of him ; sometimes in his *Toe*, sometimes in his *Arm*, as if there had been hundreds of them. But the people upon search never found any more than *One*.

SECT. VII. In his Distresses he exclaimed very much upon the Woman afore-mentioned, naming her, and some others, and saying, *Do you not see them ; There, There, There they stand.*

SECT. VIII. There was a strong smell of something like *Musk*, which was divers times in the Room where he was, and in the other Rooms, and without the House ; of which no cause could be rendred. The sick-man as well as others, complained of it ; and once particularly, it so liez'd an *Apple* Roasting at the Fire that they were forced to throw it away.

SECT. IX. Some that were about him being almost at their wits end, by beholding the greatness and the strangeness of his *Complaints* did three or four times in one Night,

give *Disturbance* to the Woman that we have spoken of: all the while they were doing of it, the good man was at ease, and slept as a weary man; and these were all the times they perceived him to take any sleep at all.

SECT. X. A small Galley-Pot of *Alkermes*, that was near full, and carefully look't after, yet unto the surprize of the people, was quite emptied, so that the sick man could not have the Benefit of it.

SECT. XI. Several persons that sat by him, heard a *Scratching*, that seem'd to be on the *Ticking* near his feet, while his Feet lay wholly still; nay, were held in the hands of others, and his hands were far of another way.

SECT. XII. Sometimes *Fire* was seen on the Bed, or the Covering, and when the Beholders began to discourse of it, it would vanish away.

SECT. XIII. Diverse people felt something often stir in the Bed, at some distance from his Body. To appearance, the thing that stirr'd was as big as a *Cat*: some try'd to lay hold on it with their hands, but under the Covering nothing could be found. A discreet and sober Woman, resting on the Beds Feet, felt as it were a *Hand*, the *Thumb* and the *Finger* of it, taking her by the side, and giving her a Pinch; but turning to see What it might be, nothing was to be seen.

SECT. XIV The Doctor standing by the sick man, and seeing him *ly still*, he did himself try to lean on the Beds-head; but he found the Bed to shake so, that his head was often knocked against the *Post*, though he strove to hold it still; and others upon Tryal found the same. Also, the sick man lying too near the *side* of the Bed, a very strong and stout man, try'd to lift him a little further into the Bed; but with all his might he could not; tho' trying by 'nd by, he could lift a *Bed-head*, with a *Bed*, and *man* lying on it, all, *without* any strain to himself at all.

SECT. XV. Mr. *Smith* dyes. The *Jury* that view'd the *corpse*, found a *Swelling* on one Breast, which rendered it like a *Womans*. His *Privities* were *wounded* or *burned*. On his back, besides *Brusses*, there were several *pricks*, or *holes*, as if done with *Nails* or *Pins*.

SECT. XVI. After the Opinion of all had pronounc'd him *dead*, his Countenance continued as *Lively* as if he had been *Alive*; his Eyes closed as in a slumber; and his *neither* *Foot* nor falling down. Thus he remained from *Saturday* morning about Sun-rise, till *Sabbath Day* in the After-noon. When those that took him out of the Bed found him still *Warm*; though the the Season was as *Cold* as had almost been known in an Age. On the Night after the *Sabbath*, his Countenance was yet as fresh as before; but on *Monday* Morning, they found the *Face* extremely

turnish'd and discoloured; 'twas black and blue, & fresh blood seem'd to run down his Cheek in the Hairs.

SECT. XVII. The night after he died, a very credible person, watching of the Corpse, perceived the *Bed* to move and stir, more than once; but by no means could find out the cause of it.

SECT. XVIII. The second night, some that were preparing for the *Funeral*, do say, That they heard diverse Noises in the Room, where the *Corpse* lay; as though there had been a great *Removing* and Clattering of *stools & chairs*.

Upon the whole, it appeared unquestionable, that *Witchcraft* had brought a period unto the life of so good a man.

EXAMPLE. III.

THE man of whom we have been Writing, is not the only good Christian whom vile *Witchcraft* has given Annoyance to. We shall add a Second Instance, wherein I shall Relate Something that I do not Approve; and that is, The *Urinary Experiment*. I suppose the *Urine* must be bottled with *Nails* and *Pinns*, and such Instruments in it as carry a Shew of *Torture* with them, if it attain its End. For I have been told, That the bare Bottling of *Urine* with Filings of *Steel* in it, which can be better (tho scarce well) accounted

accounted for, has bin found insignificant. Now to use a *Charm* against a *Charm*, or to use a Devils *Shield* against a Devils *Sword*, Who can with a good conscience try? All Communion with Hell is dangerous; all Relief and Succor coming by means whose whole Force is founded in the Law of the Kingdom of darkness, will be ready to leave a sting on the Conscience of him that obtains it so.

SECT. I. There was one Mr. St ---- of North-hampton, who upon Complaint of an abused Servant unto him, had in plain and close Terms rebuked the Master of the Lad, for his too great Severity. He was a man of good Reputation, and as good Courage; but within as little a while as the man whom he had reprov'd could return to inform his Wife, who was a person under Suspicion for *Witchcraft*, he was taken with many Ails and pains that increased on him to great Extremity.

SECT. II. He languishes, decays, and dies: but before it came to That, strange sights were in the house. A black Car appeared in the night, with very affrighting Circumstances; and then a Pigeon; both of which they pursued in vain, tho both of them were in the house.

SECT. III. They went to the Traditional Experiment of *Boozing Urine*; but they could get no Urine from him, a strange Hole through the *Urinary Passage*, shedding the water before

before they could receive it into the Vessel.

SECT. IV. The Corpse was view'd by the Jury; an Hole was found quite thro his Yard, which hindered their Saving of any Urine, and gave a Terrible Torment to him. About the small of his back, there was a multitude of small spots, the callous out side of which, being taken away, underneath were Holes, as tho made by small Shott. Upon which all concluded with good Reason, the Occasion of his Death to be something preternatural.

EXAMPLE. IV.

SO Horrid and Hellish is the Crime of Witchcraft, that were Gods Thoughts as our thoughts, or Gods Ways as our ways, it could be no other but Unpardonable. But that the Grace of God may be admired, and that the worst of Sinners may be encouraged, Behold, Witchcraft also has found a Pardon. Let no man Despair of his own Forgiveness, but let no man also Delay about his own Repentance, how aggravated soever his Transgressions are. From the Hell of Witchcraft our merciful Jesus can fetch a guilty Creature to the Glory of Heaven. Our LORD hath sometimes Recovered those who have in the most horrid manner given themselves away to the Destroyer of their souls.

SECT. I. There was one *Mary Johnson* layed at *Hartford*, in this Countrey, upon an Indictment of *Familiarity with the Devil*. She was found *Guilty* of the same, chiefly upon her own *Confession*, and condemned.

SECT. II. Many years are past since her Execution; and the *Records of the Court* are but short; yet there are several *Memorables* that are found credibly Related and Attested concerning her.

SECT. III. She said, That a *Devil* was wont to do her many services. Her Master once blam'd her for not carrying out the *Ashes*, and a *Devil* did clear the *Hearth* for her afterwards. Her Master sending her into the Field, to drive out the *Hogs* that us'd to break into it, a *Devil* would scowre them out, and make her laugh to see how he seiz'd 'em about.

SECT. IV. Her first Familiarity with the *Devils* came by *Discontent*; and Wishing the *Devil* to take That and f other Thing; and, The *devil* to do This and That; Whereupon a *Devil* appeared unto her, tendering her the best service he could do for her.

SECT. V. She confessed that she was guilty of the *Murder* of a Child, and that she had been guilty of *Uncleanness* with Men and Devils.

SECT. VI. In the time of her Imprisonment, the famous Mr. *Samuel Stone* was at great pains to promote her Conversion unto God, and represent

represent unto her both her *Misery* and *Remedy*; the Success of Which, was very desirable, and considerable.

S E C T. VII. She was by most Observers judged very *Penitent*, both *before* and at her *Execution*; and she went out of the World with many *Hopes* of Mercy through the Merit of Jesus Christ. Being asked, *what she built her hopes upon*; She answered, on those Words, *Come to me all ye that labour and are heavy laden, and I will give you Rest*; and those, *There is a Fountain open for Sin and for Uncleanness*. And she died in a *Frame* extremely to the Satisfaction of them that were Spectators of it.

Our GOD is a great Forgiver.

EXAMPLE. V.

THE near Affinity between *Witchcraft* & *Possession*, invites me to add unto the foregoing Histories, One that the Reader, I believe, will count worthy to be Related. It is but a Fragment of what should have been a fuller Story; but I cannot without some Trouble or delay inconsistent with my present Designs put my self in a way to perfect it: and I was of the Opinion that, *Let nothing be lost*, was a Rule which I might very properly extend unto it. The thing happened many (perhaps *thirty*) years ago, and was then much discoursed of. I don't Remember

(100)
member, that I have heard what became of the
Boy concerned in the Narrative, but what I
now publish, I find among the Papers of my
Grand-father, of Whom the World has had such
a Character, that they cannot but judge, no Ro-
mance or Folly, nothing but what should be seri-
ous and weighty could be worthy of his Hand,
and it is in his own Hand that I have the Manu-
script, from whence I have caused it to be Tran-
scribed. It runs in such Terms as these.

*A Confession of a Boy at Tocutt; in the
time of the Intermision of his Run; and
other Passages, which many
were Eye-witnesses of.*

THE Boy was for his *natural Parts*, more than
ordinary at seven years old. He, with
many others went to see a *Conjurer* play Tricks
in *Holland*. There it was strongly suggested to
him, *He should be as good an Artist as he*. From
thence to eleven year old, he used the Trade of
inventing Eyes, and *Stealing money*, Running away
from his Father, spending of it at *Dice*, and
with the vilest *Company*; and this Trade he used
in that space (he confessed) above Forty times
at least, and many strange Instances he gives of
it. His Father following him with constant In-
struction, and Correction, he was desperately hard-
ned under all, and his heart sett in a way of

Malice

Malice against the Word of God, & all his Father did to restrain him. When he was about ten or eleven years old, he ran away from Rotterdam, to Delph; and the Devil appeared to him there in the shape of a Boy, counselling him not to hearken to the Word of God, nor unto any of his Father's Instructions, and propounding to him, to Enter into a Covenant with him. Being somewhat fearful at first, desired that he would not appear to him in a shape, but by a voice, and though his heart did inwardly consent, to what the Devil said, yet he was withheld that he could not then Enter into a Covenant with him. His Father not knowing this, but of his other Wickedness, being a godly Minister, procured many Christians to join with him in a day of Humiliation; confessed and bewailed his Sins, prayed for him, & sent him to New-E. and so committed him to God. From that time to this being now about Sixteen years old; the Devil hath constantly come to him by a voice; and he held a constant Discourse with him; and all about Entering into a Covenant with him: and still persuaded to have it written and sealed, making many promises to allure him, and telling him many Stories of Dr. Faustus, and other Witches how bravely they have lived, and how he should live desperately, and have Ease, Comfort, and Money; and sometimes threatening to tear him in pieces if he would not. But ordinarily his discourse

course was as loving & friendly as could be. He hath been strangely kept, by an hand of God, from making a Covenant to this day. For he still propounded many *Difficulties* to the Devil, which he could not satisfie his Reason in : and though, he saith, he was *never well* but when he was *Discoursing with the devil*, and his heart was strangely enclined to write and seal an Agreement, yet such dreadfull horror did seiz upon him, at the very time, from the *Word of God*, and such fears of his Eternal Perishing, that he could not do it *then*. He put off the Devil still, that he was not in a *fit Frame*, but desired him to come again that he might have *more Discourse*, and he would consider of it. The Devil appeared to him a *second time* at *New-haven*, in the shape of a *Boy*, and a *third time* at *Tocutt* in the shape of a *Fox*; at which time, at first, they had *loving discourse*, as formerly; but at last, the Devil was urgent upon him, and told him, he had *baffled* with him *so long*, now he *must* enter into an *agreement*, or he would tear him in pieces: he saying, *How should I do it? would you have me write upon my hands?* No, (saith the Devil) *Look here*, and with that, set *Paper*, and *Pen*, and *Ink like Blood* before him. The former horrors, from the *Word of God*, and *spectra passages*, which he named, set in upon him so that he could not do it. Only before they parted, the Devil being so urgent upon him, telling him he

had baffled with him, he set a *year and half* time for Consideration. The *last* quarter of a year is yet to come. The Devil told him, if he let him alone so long, he would baffle with him *still*: he answered, if he did not yeild *then*, he would give him leave to torment him whilst he lived. Still the Devil would not away, nor could he get from him. Then out of Fear he cryed out, *Lord, Jesus, rebuke the devil!* at which, the *Fox, Pen, Ink and Paper* vanished. Yet he continued in his course of unheard-of Wickedness, and still his *Will* was bent to *write & seal* the Agreement, having his Discourse yet with *Satan* by *Voice*. His Brother with whom he lives at *Tocris*, having *Convulsion Fits*, he laughed and mocked at him, and acted the *Convulsion Fits*. A while after God sent *Convulsion Fits* on himself; in which time, his former Terrours, the Wrath of God, *Death, Hell, Judgment, and Eternity* were presented to him. He would fain then have confessed his sins, but when he was about to do it, the Devil still held his mouth, that he could not. He entreated God, to release him, promising to *confess & forsake* his Sins, and the Lord did so; but he being *well*, grew as bad, or worse than ever. About six weeks since, his *Convulsion Fits* came again three times most dreadfully, with some Intermissions, and his former Horrors & Fears. He would have confessed his Sins but could not. It pleased God to put it into the heart of one to

ask him, *Whether he had any Familiarity with the Devil?* he got out so much then as, *Yes.* He fetching Mr. Pierson, the Convulsion Fits left him, and he confessed all, how it had been with him. That very night the Devil came to him, and told him, *Had he blabbed out such things?* He would teach him to blabb! and if he would not then write and seal the Agreement, he would tear him in pieces, and he refusing, the Devil took a corporal Possession of him, and hath not ceased to torment him extremely ever since. If any thing be spoken to him, the Devil answereth (and many times he barks like a Fox, and hisseth like a Serpent) sometimes with horrible Blasphemies against the Name of Christ; and at some other times the Boy is sensible. When he hath the Libertie of his Voice, he tells what the Devil saith to him, urging him to seal the Covenant still, and that he will bring Paper, Pen and Ink in the night, when none shall see, pleading, that *God hath cast him off, that Christ cannot save him.* That *When He was upon earth He could cast out devils, but now He is in Heaven He cannot.* Sometimes he is ready to yeild to all in a desperate way. Sometimes he breaks out into Confession of his former sins, as they come into his mind; exceedingly judging himself, and justifying GOD in His for ever leaving of him in the hands of Satan. Once he was heard to Pray in such a manner so futable to his Condition, so Aggra-

vating

stating his Sin, and pleading with God for mercy,
 and in such a strange, high, enlarged manner, as
 judicious godly persons then present, affirm *they*
never heard the like in their lives, that it drew a-
 bundance of tears from the eyes of all present,
 being about twenty persons. But his torment
 increased upon him worse after such a time; or
 if any thing were spoken to him from the *Word*
of God by others, or they pray with him. The
 last week after he had confessed one strange Pas-
 sage, namely that once in Discourse he told the
 Devil, that if *he* would make his *Spirit* to scald
 a dog, he would then go on in a way of *Lying*
 and *Dissembling*, and believe that he *should* do it,
 which he said, *he did* with all his heart, and *to*
spit on the dog, and with that a deal of *scald-*
ing Water did poure on the Dog. In pursu-
 ance of his Promise, he went on in a way of *Ly-*
ing and *Dissembling*: That when he was urged
 about it, that he had done some mischief to the
 dog, then he fell down into a Swoond: as if he
 had been dead. As soon as he had confessed this,
 the Devil went out of him with an astonishing
 Noise, to the terrour of those then present: and
 so he continued *one day*. The next day being
 much troubled in himself for one special passage
 in his Discourse with the Devil, when he ap-
 peared to him as a Fox; saith he to the Devil,
I have formerly sought to God, and He hath been
near unto me: With that the Devil enraged,
 said

said unto him then, *What, are you got hither* and fell to Threatning of him. He said to him again, *But I find no such Thoughts now, but do & will believe you now more than the Word of God which saith in Isa. 55, Seek the Lord &c.* and said further, *What comfort you shall afford me, I shall rely upon you for it.* Remembring this Passage the Devil appeared to him, ready to enter into him again. Thereby much astonished, having the Bible in his hand, he opened it, &, as it were of it self, at that place of *Isai. 55*: his Eye was fixed upon it, and his Conscience accusing him for abusing the Word a year ago, his heart failing him, and the Devil entred into him again a Second time, railing upon him, & calling him, *Blab-tongue*, and *Rogue*! he had promis'd to keep things secret, he would teach him to blabb, he would tear him in peices. Since, he hath kept his Body in continual Motion, speaking in him, and by him, with a formidable Voice: sometimes singing of Verses wicked and witty, that formerly he had made against his Father's Ministry, and the Word of God &c. When the Boy is come to himself, they tell him of them, and he owns them, that indeed such he did make. Mr. Eaton being his Uncle, sent a Letter to him, which he told of before it came, saying also, it would be goodly stuff! Jeering at him. By and by the Letter came in, and none of the people knew of it before. He speaks of men coming to him before they come

In Sight : and once *two* being with him, their *Backs* turned, the Devil carried him away, they knew not how, & after *search* they found him in a *Cellar*, as *dead*, but after a little space he came to Life again. And another time, threw him up into a *Chamber*, stopped him up into a *Hole*, where they after found him. Another time he carried him about a *Bow-Shot* and threw him into a *Hog-Seye* amongst *Swine*, which ran away with a terrible noise.

Here is as much to be seen of the *Venome* of *Sin*, the *Wrath* of *God* against *Sin*, the *Malice* of the *Devil*, and yet his *limited Power*, and the *Reasonings* of *Satan* in an *ocular Demonstration*, as hath fallen out in any Age. Also the strange & High Expressions of a *distressed Soul*, in a way of Judging himself and pleading for *Mercy*, such as may be wondered at by all that hear of it; and more very observable passages could not be written for want of *Time*, which will after appear.

Advertisement.

OF what did after appear, I have no Account; but what did then appear, is so undoubted and so wonderful, that it will sufficiently atone for my Publication of it.

Exemple

EXEMPEE VI. and VII.

HAD there been Diligence enough used by them that have *heard* and *seen* amazing Instances of *Witchcraft*, our Number of *Memorable Providences* under this Head, had reached beyond the *Perfect*. However, before I have done Writing, I will insert an Exemple or two, communicated unto me by a Gentleman of sufficient *Fidelity* to make a Story of his Relating *Credible*. The Things were such as happened in the *Town* whereof himself is Minister; and they are but *some* of *more* which he favoured me with the Communication of. But, it seems, I must be obliged, to *conceal* the *Names* of the parties concerned, lest *some* should be *Offended*, tho *None* could be *Injured* by the mention of them.

¶ In a *Town* which is none of the *youngest* in this Countrey, there dwelt a very Godly and honest Man, who upon some Provocation, received very Angry and Threatning Expressions, from *two women* in the Neighbourhood; soon upon this, diverse of his *Cattel* in a strange manner dyed; and the man himself sometimes was haunted with *sights* of the women as he thought, encountering of him. He grew indisposed in his *Body* very unaccountably; and one day repaired unto a *Church Meeting* then held in the place, with a Resolution there to declare what he had

met

met withal. The man was one of such Figure and Respect among them, that the *Pastor* singled out *him* for to pray in the Assembly before their breaking up. He pray'd with a more than usual measure of both Devotion and Discretion, but just as he was coming to that part of his Prayer, wherein he intended to petition Heaven for the *Discovery of Witchcrafts* which had been among them, he sank down *Speechless* and *Senseless*; and was by his Friends carried away to a *Bed*; where he lay for two or three hours in horrible Distress, fearfully starting, and staring and crying out *Lord, I am stab'd!* and now looking whistly to and fro, he said, *O here are wicked persons among us, even among US*; and he complained, *I came hither with a full purpose to tell what I knew, but now (said he) I ly like a Fool!* Thus he continued until the Meeting was over, and then his Fits left him; only he remained very sore. One or two more such Fits he had after that; but afterwards a more private sort of *Torture* was employ'd upon him. He was advis'd by a worthy man to apply himself unto a Magistrate; and warn'd, That he would shortly be murdered, if he did not. He took not the Counsil; but languish'd for some Weeks; yet able to Walk and Work; but *Then*, he had his Breath and Life suddenly taken away from him, in a manner of which no full Account could be given.

The

The man had a Son invaded with the like *Fits*, but God gave deliverance to him in answer to the Prayers of His people for him.

¶ In the same Town, there yet lives a very pious Woman, that from another Woman of ill Fame, received a small gift, which was eaten by her. Upon the *Eating* of it, she became strangely altered and afflicted; and hindred from Sleeping at Night, by the Pulls of some *invisible Hand* for a long while together. A Shape or two of, I know not who, likewise haunted her, and gave her no little Trouble. At last, a *Fit extraordinary Violent* came upon her; wherein she pointed her *Hand*, and fixed her *Eye*, much upon the *Chimney*, and spake at a rate that astonished all about her. Anon, she broke forth into *Prayer*, and yet could bring out scarce more than a Syllable at a time. In her short *Prayer* she grew up to an *high Act of Faith*, and said, (by Syllables, and with Stammerings) *Lord, Thou hast been my Hope, and in Thee will I put my Trust; Thou hast been my Salvation here, and wilt be so for ever and ever!* Upon which her *Fit* left her; and she afterwards grew very well; still remaining so.

¶ There were diverse other strange Things, which from the same Hand, I can both Relate & Believe, As, Of a Child bewitched into *Lame-*

ness

ness, and recovered immediately, by a Terroure given to the vile Authoress of the Mischief; but the exact Print, Image and Colour of an *Orange* made on the Childs Leg, presently upon the sending of an *Orange* to the Witch by the Mother of the Child, who yet had no evil design in making of the Present. And of other Children, which a palpable *Witchcraft* made its Impressions on; but *Manum de Tabula*.

I entreat every Reader, to make such an Use of these things, as may promote his own well-fare, and advance the *Glory of God*; and so answer the *Intent* of the Writer, who,

Hæc scribens studuit, bene de Pietate mereri.

There now remain two Discourses, for the Reader to be entertained With; the *Latrer* of which was delivered unto my own Congregation; on the Occasion of what besel *Goodwin's* Children: but the *Former* of them was deliver'd unto the same Congregation on the Occasion of a horrible *Self-murder* committed by a *possess'd* woman in the Neighbourhood. The Discourses were suited unto a popular Auditory; but things that are not accurate may be profitable, if the Blessing of God accompany them.

T H E

A Discourse on the Power and Malice of the

DEVILS

I. Pet. V. 8.

Your Adversary the Devil, as a Roaring Lion, walketh about, seeking whom he may devour.

IT is a Relation made by *David* of an Encounter by him once met withal in 1. Sam. 17. 34. *Thy Servant kept his Father's sheep, and there came a Lion and took a Lamb out of the Flock.* There is an horrid *Lion* by which your souls are pursued and endangered: This *Lion* fetch'd away, after a very dismal manner, one, that was with us, when this *Flock* was last before the Lord; and he seeks, he longs he *rars*, in that or some way to make a Prey of all. I am keeping my Father's sheep, and would labour to rescue from the hellish *Lion* every *Lamb* that may ly in his way. Accept therefore the Text now read, as, *The warning of the Lord.*

Multitudes of *Jews*, dispersed in diverse Countries, being Converted and Baptised by the Ministry of the Apostle *Peter*, at *Jerusalem*; he writes to them an excellent Epistle to fortifie them against the Persecutions which their *Christianity* might expose them to. He advises them, &c. unto the more general, and then, unto the more special Duties of the *Christian Religion*. The last
of

A discourse of the power and malice of the devils.

of his divine Counsils is, To resist the temptations of the devil. And the Text before us contains the *Argument* whereby we are to be excited thereunto; tis drawn from the *Disposition* of the Devil; who is here exhibited, First, as an *Adversary*. Secondly, as a *potent Adversary*, a *Lion*. Thirdly, as a *cruel Adversary*, a *roaring Lion*. Fourthly, as a *restless Adversary*, a *Lion seeking whom he may devour*. This then is the Doctrine to be now attended unto,

The Devil is a potent, a cruel, and a restless Adversary to the souls of men.

Prop. I. There is a Combination of Devils which our Air is fill'd withal. A Devil is a *spiritual* and a *rational* Substance, full of all *Wickedness*, confined by God unto our *Air* as his *Goal*, for his *Apostasy* from the Company & Employment of the *holy Angels*. His Title is that in *Eph* 6. 12. a *spiritual wickedness*; that is a *wicked spirit*. A Devil was once an *Angel*, but Sin has brought him to be a *Fallen Angel*; an Angel full of Enmity to God and man; an *Angel* made a *Prisoner* within the *Atmosphere* of the Earth which we tread upon.

The *Scriptures* of Truth, allow us these *Conclusions* about the *Devils* of Hell.

We may first conclude, That the Devils are not meer *Notions*, or *Qualities*, or *Distempers*, as has been by some absurdly enough conceived. The fond *Sadancee* derides the *Doctrine* of Devils, which

A Discourse on the

which we all embrace. But I pray, What things were those that *left their first estate*, being now reserved in chains of darkness to the judgment of the great day? What things be those that besought our Lord for liberty to enter into the swine? But we have among our selves lately seen plain Demonstrations, That there are *Spirits*, which understand, and argue, and will; and which are the enemies of all that is *holy*, and *just*, & *Good*.

We may, Secondly, Conclude, That these *Devils* are an *Army* in our *Air*. They are called in *Eph. 2. 2.* the power (or the Army) of the air. There are diverse Miles of *Air* encompassing of this *Terraqueous Globe*; to that space it is that the *Devils* are limited, since their *High-Treason* against the God that made them. Here it is that they have a *Play-house*, as well as a *Prison*; here they play all their *devillish Pranks* until the everlasting Fire shall begin to flame. Indeed, some *Devils* may keep more constantly to one countrey, and some to another. Hence we read of some in *Marc. 5. 10* They besought our Lord much, that He would not send them away out of the Countrey. But still the *High-places* of our *air* be the *Receptacles* of all the *wicked Spirits*.

We may conclude, Thirdly, That these *Devils* are an *Army* under a *Leader* too. There is a *Government*, a *Monarchy* in the dark Regions; and hence in *Matth. 12. 24.* we read about *Beelzebub, the Prince of devils*. There you have the

Power and Malice of the Divels

The Name of the *Grand-Segniour* who is King over the children of pride. Probably, the Devils in their first Conspiracy and Rebellion against God, had a notorious *Ring-Leader*; there was one of greater dignity and influence than the rest, by whom they were headed; and they are all now under his Command. We have Mention in the Sacred Oracles, of, the devil and his angels. This chief devil is called by way of eminency, the Devil; but he has innumerable Slaves, and Officers, and *Emissaries*, which are under an entire Subjection to him. His Orders they all observe; and therefore, when we speak of the Devil, it includeth each private Souldier as well as him that is principal Commander. We say, The Devil, as we say, The Turk, or The Spaniard; It means any or every part of that infernal Rendezvous. As it is said in Ps. 34. 6. The Angel of the Lord encamps, i. e. the whole Host of Angels are as One in it.

Prop. 11. The Divels are the great Adversaries of humane Souls. Tis here said about the devil, He is your Adversary; or as the Article intimates, he is that your Adversary.

If it be asked, How the Devils are our Adversaries? In general they labour to do us all the mischief they can devise. They pursue our Hurt in all waies, and by all means. Yet in some sense they cannot come at us unless according to Law. Know, That the Greek word here notes properly

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properly an *Adversary at Law*; tis a *law-Term* that is used here. Thus First, the Devils are our Adversaries as *Accusers*. Tis the Character of the Devil in *Rev. 12. 10. The Accuser of our Brethren, which accuseth them before God, day and night.* He is called a *Satan*, and a *Devil* for this very Cause. The Devils are first our *Tempters*, and then our *Accusers*. They complain to God against us, that we do not *fear* Him, that we do not *love* Him, that we do not *seek* Him, as we ought to do: they represent our faults before the Lord, as things that make us unfit for any Mercy at His hands. There is a *Court* kept somewhere in the *Invisible world*, at which, Devils endeavour to prefer as many *Complaints* as they they *can* against us. They first *gett* and then *bring* matters of Accusation which we might be *Indicted* and *Condemned* for.

Secondly, The Devils are our Adversaries, as *Destroyers*. They *plead* and *pray* as so many *Attourneys*, that a *Judgment* may be granted against us all; and then they petition that *they* too may be the *Executioners* of it. Tis illustrated in *Job. 1. 11. and 2. 5. Satan urges upon God against Job, put forth thine hand now, and touch his bone and his flesh.* They would fain have all manner of Miseries to be inflicted on us; and they try all they can to gain *Opportunities* for doing *their* part that we may be miserable. A Devil is called a *destroying Angel*. They are Devils usually

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Are the Instruments of Divine Vengeance on the world. If it be asked, *Why* the devils are our Adversaries? There is a double Reason to be Assigned of it. One Reason of it is,

Their *Hatred of God*. The Devils have shaken off the *Law*, and the *Rule* of God; and they cannot bear that the *Name* of God should be acknowledged in the world. *G O D* and the *Devils* are sworn enemies to each other; and the Lord may say of them as in *Zeb. 11. 8. My soul loathed them, and their soul also abhorred me.* Now the poor Children of men, both do the *Service* of God, and have the *Image* of God. We do the *Service* of God, Man is the *Priest* of the whole visible *Creation*. Tis by our *Thoughts*, tis by our *Words*, that all things else pay their Homage unto the Lord. The *Devil*, that would be in the *Throne* of God, would ruine us, that God may no more have the *Honour* of a *Father*, or the *Fear* of a *Master* in the world. We also have the *Image* of God. In our *Nature* there is much, in our *Virtue* there is more of God's Likeness. The Devil is a *Tigre*; they report of that wild beast, it will tear the picture of a man, when it cannot reach the person of a man: There is a lively shadow, as it were, of God, upon us; and this the *Tigres* of *Hell* cannot endure.

A Second Reason of it is, their *Envy* at *Man*. The *Devils* behold *Man* exalted & advanced above themselves. Tis said of the *Leviathan* in

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*Job 41. 34. He beholderh all high things. Tis full
filled in the Pope also, and lastly in the Devil. He
cannot brook it, that any should be higher than
himself. The Apostle intimates, that Pride was
at first, the Condemnation of the Devil. Tis con-
fessed, that the Devil being informed of God's
decree to have a Man subslit in the Second Per-
son of the Trinity; this provoked him and his
Accomplices to their Disobedience. However,
the Devil now sees Man Saved and himself dam-
ned; Man in the Bosom of God, and himself in
the Bottom of Hell; Well, now thinks he, I will
do this Man all the Spite I can.*

*Prop. III. The Devils are potent Adversaries
of our Souls.*

*The Devil is a Lion, and as it was said in Judg.
4. 13. What is stronger than a Lion? He has a
Power, an Interest, that may make us all to trem-
ble at his Roaring. Hence we read in Luc. 10.
29. about The power of the enemy: and he is com-
pared in Cap. 11. 21. unto, A strong Armed man.*

*There be three things that show the power of
our Adversaries.*

*First, The power of our Adversaries the De-
vils, lies in the Nature of them. Tis said in
Eph. 6. 12, We fight not against flesh & blood only,
but against principalities, and Powers, and spiritual
micksdheffer. They are spiritual, and therefore
powerful. The Spirituality of the Devils enables
them to do this us when we can't see them; it
makes*

makes 'em ready to attack us and surprise us at unspeakable Disadvantages. The Devils are Spirits, and hence they count Iron but straw, & brass as rotten wood; they are Spirits, and so they excel in strength; when they seem afraid of little Spells and Charms, it is only a stratagem by which they seek to decoy us into their dreadful Power more than before. One of them let loose, perhaps could slaughter an Army of an hundred thousand in a night.

Secondly. The Power of our Adversaries the Devils, lies in the Number of them. Even such little things as Adise, yea, and Lice have prov'd horrible plagues by becoming numerous. What then may the Devils be, whose Troops amount unto many Legions! How many devils can sometimes be spared, for the Vexation of one man! In the bowels of one afflicted child, I have heard that murmur made, There are two or three of us! Yea, we read in Luc. 8. 30. of a Legion that kept a Garrison in one single person; a Legion contain'd twelve Thousand and five Hundred in it. Doubtless, there are far more Devils than there are Men in the world. They swarm like the Frogs of Egypt in every chamber of our houses. We can go, we can stir no where, but those wild Arabians will be upon us.

Thirdly. The Power of our Adversaries the Devils lies in their Confederacies. The Devils are all one among themselves; their Unity,

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their *Agreement* in their designs makes them formidable. We are told in Mat. 12. 26. *Satan is not divided against himself.* But more than so, The devils have of their party among our selves, yea, within our selves. Devils have Men on their side. All wicked men promote the ends of the devils. Tis said, *The lusts of the devil they will do;* tis said. *The devil works in the Children of disobedience.* And the Devils have Hearts on their side. Our wicked hearts will favour and humour the devils in their attempts, and betray us into their hands. When they made their assault on our Saviour, tis said, *They found nothing in Him.* But they find something in us, they find in us, an Inmate by whose Treachery we become their prey. This is the Power of the Enemy.

Prop. I V. The devils are also cruel Adversaries of our souls. The Devil is not only a Lion, but a roaring, an hungry, an angry Lion. Yea, according to that in Rev. 20. 2. he is not only a Lion, but a Dragon too. He will have no more mercy than a Lion, he will have no more mercy than a Dragon upon all that comes in the way of his cruel Clutches. 'Twas the description of the Chaldeans in Hab. 1. 6. *That bitter and hasty nation.* To the devils does it much more belong, they are a Bitter and a cruel nation. Never was there such a merciless and a pitiless Tyrant as the devil is; nothing so much pleases that bloody monster, as the pain and the death of our unhap-

by souls ; and he has no Musick like the groans of a deadly wounded man. What a Prodigy of Cruelty was that Roman Emperour, who wished that all his people had but one neck, that he might cut it off at a blow ! Why the cruel Devil not only wished, but in Paradise he had & he did such an horrid thing. And it is he that inspires vile men with all the Cruelty that their Inquisitions, and their Tortures give example of.

Prop. V. The Devils are likewise Restless Adversaries of our souls. They go about, they are always in Action, always in Motion, that they may undo the souls of men.

The Devil goes about. So could he say of himself, in Job, 1. 7. *I come from going to and fro in the earth, and from walking up and down in it.* This Prince goes in Progress, rides the Circuit thro his whole Dominions to see how his work is carried on. And all that are under the Inspection of this Prime Visier are continually travelling and labouring too for the destruction of immortal souls. They go about, but how? We read in Jude 6. they are kept in chains ; Tis by some rendered, they are kept for chains : but suppose them in chains ; their chains are so lengthened, & yet so limited that they go about, just where and when, and how far the Permission of God shall give them leave. As they are not now in all the Torment, so they are not now in all the Bondage intended for them. Twas the Sentence of

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wicked cursed Cain, in Gen. 4. 14. A Fugitive and a Vagabond shalt thou be upon the earth.

Tis the Case of every devil ; he is *A Fugitive and a Vagabond in our Air.* They go about ; but *Why ?* For no good, you may be sure. Tis with them as tis said to be with their *Vassals*, in *Psal. 59. 15.* They wander up and down for meat, and grudge if they be not satisfied. They go about upon the *Catch* ; they go about, that they may spy out objects to work upon ; they go about, with a raging appetite after *Sin* and the *Wages* of it on the world. You shall see what the *Postures* and *Methods* of the Devil are ; they are drawn with a *Pencil* of the *Sanctuary*, in *Psal. 104.* He lyes in wait secretly, as a *Lion* in his den, he lyes in wait to catch the poor ; he does catch the poor when he drawes him into his net. Such a devilish Adversary have we to deal withal.

USE. I. INFORMATION.

There are two Lessons that we may learn from these things. We may say after the Apostle in *1. Job. 3. 15.* In this the children of God are manifest and the children of the Devil.

First. We may see from hence, who the children of the devil are. Roaring Lions that go about seeking whom they may devour, what are they but the creatures whom the Devil is a Sire unto? We read of one in *Ezek. 19. 6.* Who became a young

*young Lion and learned to catch the prey, Or devour-
ed men.* Such Lions there often are in the world;
sometimes there are men whose business, whose
delight it is to devour their Neighbours; men
who go about to impair the Estate, who go about
to blemish the esteem, who go about to debase the
souls of other men. What shall be said of such men?
Alas, the Devil is the Father of them all. I have
no Blessing for any of them; but yet I may say to
them, *This is a lions whelp, to the prey, my son, thou
art gone up.* This is just like the great old Lion;
with him, even with him shall they one day be
punished, and undergo the doom in Jer. 51. 38.
*They shall roar together like Lions, they shall yell as
Lions whelps.* The great and the terrible GOD
will one day make the Sires and the Whelps to-
gether to roar under the direful impressions of
His everlasting wrath.

Secondly. From hence we may also see who
are the Children of God. 'Tis said of our Lord
Jesus Christ in Act. 10. 38. *He went about doing
good.* There are some that go about seeking
whom they may instruct, that go about seeking
whom they may convert, that go about seeking
whom they may relieve. The Lion of the tribe of
Judah, is a Father to these holy men; Not the
Devil but the Saviour is their pattern. The
blessed, the glorious Angels, and not the outrageous
Devils do thus improve themselves. Go on,
Souls, go on thus to go about. I remember

old Mr. Latymer in a Sermon, has that sharp Reflection upon the lazy Bishops of his Time, that seldom or never preached in any one Pulpit of all their Diocess; For shame, (said he) you negligent Prelates, if you will not learn of God, and Christ, and good men, then learn of the Devil, learn of the Devil, who is alwaies at work in in his Diocess. Truly, we may learn of the Devil, to go about seeking the welfare of those whom he goes about seeking the Ruin of.

USE. II. EXHORTATION.

We have two things now incumbent on us.

I. Let us *Avoid* the *Roaring Lion*, who goes about seeking whom he may devour. Let us not be willingly in the way of Devils, who are ever aiming at our Confusion.

First. Let us get from the *Roaring Lion*, by a sincere *Turning* to God in Christ. Hear & quake all you that are yet in your unregenerate estate; you are in the mouth of the *Roaring Lion*: Oh, how can you be satisfied or contented there? In *Conversion*, we are told in *Act. 29. 18.* men are turned from the power of *satan* unto God. Man, thou art under the under the power of *satan*, until thou art *born again*. O save thy self before it be too late. One once being ready to be devoured by a *Lion*, cry'd out, *Help, help, I am yet alive! Help, I am yet alive!* O thou art yet alive, but

If thou art not quickly redeemed from the *Lion*, it will ere long be *All too late! All too late!* Quickly then Renounce the service of the Devil; Quickly loath, quickly leave all your Sins; Quickly run to God in Christ, and say unto Him as in *Isa. 26. 13.* *O Lord our God, other lords besides Thee have had dominion over us, but now we will make mention of Thy Name alone.*

Secondly. Let us Keep from the *Roaring Lion*, by a sincere *Shunning* of what will peculiarly bring us within his reach. Indeed every *Lust*, as it were surrenders us up unto the Devil: every time a man gratifies a *Lust*, a *Devil* is invited into the soul of that man; and by every new *Act* of it, he takes a new *Hold* of the soul. But some Vices there are which give the Devils peculiar opportunities to devour us. Of these take heed with a more than ordinary Caution. Particularly,

First. Beware of *Discontent*. The devils are are wonderfully *discontented Spirits*; and none more than *discontented Persons*, ly open to their Invasion and Annoyance. The *discontented* man is angry at God; it is a rage at God, it is a *Fret* at God, which discomposes him. We are told about the man that is angry at his Neighbour, in *Eph. 4. 27.* He gives place to the devil. How much more may this be said about the man who is angry at his maker? The devil finds a place in the

the soul of such a man. Be not *Angry* at any *Poverty*, be not *Angry* at any *Calumny*, be not *Angry* at any *Affliction* whatsoever. *Discontent* opens the doors of the soul for all the devils of *Hell* to enter in.

Secondly. Beware of *Idleness*, If thou art *Idle*, know that the devil is not so; the *Idle* soul is an *empty House*; there happens to it that thing in *Mat. 12. 44*. The *unclean spirit* walks to and fro, and comes and finds the house empty, then goeth he and taketh with himself seven other spirits, more wicked than himself, and they enter in. When the Devil finds an *Idle* person, he as it were, calls to more of his crew, Come here! come here! A brave prize for us all! When was a Devil made a prize for a devil? It was when he rose from his *Couch* in the *Afternoon*, and walked in his *Balcony*, as one that had nothing at all to do. Of *Idleness* comes no goodness.

Thirdly. Beware of *Bad Company*. That is, (I had almost said) the greatest engine the devil has, to trepan the children of men withal. An evil Companion is a *Gin* for a soul. The devils will have thee fast enough, if thou walkest in the counsel of the *ungodly*, and standest in the way of *Sinners*, and sittest in the seat of the *scornful*. The Devils, nay, and the *Gallows* too, at length often devour those that *bad Company* shall seduce. 'Twas said to them of *Old*, *Departs from the tents of the wicked men, lest the earth swallow you up.* *Eccl. 1. 26*

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Even so, Depart from the Knoss, depart from the
Cups of wicked men, lest the Devil swallow you up.
Tis said in Prov. 13. 20. *A companion of fools
shall be destroyed.*

II. Let us Resist the Roaring Lion who goes
about seeking whom he may devour.

Do you find the Devil ready to devour you?
Be you as ready to oppose him. It is mentioned
as a sore calamity in Psal. 109. 6. *Let Satan
stand at his right hand.* Alas! This is the con-
dition of our souls; we have Satan at hand, seek-
ing to gripe us in his hideous claws.

How many Temptations does the Devil seek to
to devour your souls withal? Temptations to
Uncleanness and Worldliness are devouring of ma-
ny. Temptations to Atheism and Blasphemy are
devouring of others. Perhaps, Temptations to
Self-Murder have near devoured some unhappy
souls. O Remember whence all these Temptations
do arise. These things are the Roarings of the
Hellish Lion; and will you hearken to him? Is
there any thing in these cursed Roarings to per-
swade your Harkning thereunto? What Bene-
fit, what Advantage, do you think these horrid
Roarings can propound?

Come then, Resist the Temptations of this roar-
ing Lion. Tis said in Jam. 4. 7. *Resist the devil,
and he will flee from you.* If you fly, he will be a
Lion, if you fight, he will be a Gnat before you.

Est Leo, si fugias; si stas, quasi musca recedit.

Your

Your Encounters call for two Things.

One is, your *Watch*. Hence tis here said, *Be vigilant, because your adversary the devil, as a roaring lion walketh about.* When it was cry'd out unto the Champion of Israel in *Judg. 16. 20.* *The Philistines be upon thee, Sampson;* Then he awoke out of his sleep. Thus it may be exclaimed, *The Lions are upon thee O soul.* O how watchful, how wakeful should this cause thee to be. Be watchful against all the devices of the devil. Be watchful in every place, be watchful in every thing; be jealous alwaies, *Has not the devil now some design upon me?*

The Second is your *Faith*. Tis recorded in *heb. 11. 33.* some by Faith stopped the mowthes of Lions. Tho thou shouldst be in a Denful of them, yet Faith, true Faith would muzzle them all. By Faith repair to Christ, who is the true Sampson, which meets and slayes the Lions that roar upon our souls. By Faith repair to the Rock, even to the Rock that is higher than I! Where you may sit and snout and laugh at all the Lions that roar in the Wilderness, and say, *Where I am, there you cannot come.*

There are particularly two sorts of devouring Temptations, which I would conclude this Discourse with some suitable Reflections on.

Temptations to *Atheism* and *Blasphemy*; perhaps do molest some among us; possibly, *Tentat*
bilis

bilis de D E O, and *Horribilis de Fide*: Diabolical Suggestions about our God & our Creed, may cast some of us into grievous Agonies: these things make many a good man to say, *I am weary of my life!* What shall in this case be done?

My Advice is,

Do not so much dispute, as deny the injections of the wicked one. Don't give the devil so much honour as to argue & parley about his lewd proposals. Refuse them presently, refuse them peremptorily; so you silence them. When once an *Archeistic* or *Blasphemous* Thought appears within your Minds, immediately hiss it away, as the Priests did *Uzziah*, when they first saw the Leprosie in his Forehead. Let such Thoughts, immediately occasion in you the savory & gracious Thoughts that shall be just contrary thereunto. If the devil would have you think, *There is no God*, then without any more ado, spite the devil by such a Thought with an Ejaculation contradicting of it, *Lord, I beleieve that thou art, and that thou art a Rewarder too*. Don't object, *What if there be no God?* But suppose for once, That God is. Tis by far the safer Supposal of the two. And then try whether to Weary the devil be not the best way to Conquer him. Let every Fiery dart of Satan fetch an holy dart of Prayer & Grace from thee, and the devil will soon be weary of his Methods.

Temptations

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Temptations to *Self-Murder*, may likewise be fierce upon some unhappy people here. 'Tis almost unaccountable, that at some times in some places here, melancholy distempered Ragings toward *Self-Murder*, have been in a manner *Epidemical*. And it would make ones hair stand, to see or hear what manifest Assistance the Devils have given to these *unnatural Self-executions* when ~~once~~ they have been begun. 'Tis too evident, that persons are commonly bewitch'd or possess'd into these unreasonable *Phrensies*. But What shall these hurried people do?

My Advice is,

Don't *Conceal*, much less *Obe*y the motions of your Adversary. Failing in this, made a poor man, after a faithful Sermon in a Neighbouring Town, presently to drown himself in a pit that had not two foot of Water in it. If you will not *Keep*, that is the way not to *Take* the Devil's Counsil. Let not him *eye* your *Tongues*, and it is likely he will not *gain* your *Souls*. Complain to a good God of the Dangers in which you find your selves; cry to Him, *Lord, I am oppress'd, undertake for me*. Complain also to a wise Friend. Let some prudent and faithful Neighbour understand your Circumstances: 'Tis possible you may thereby escape the *Snares* with which the cruel *Fowlers* of *Hell* hope to trepan you into their dismal Clutches for evermore.

LOVE

Your Neighbours may do much for you; and may prove your *Keepers* if God shall please. It may be the *unkindness* of some Friend, may have thrown you into your present Madness. Now the *Kindness* of some Friend may prove the *Antidote*. *Many times*, a *Natural Distemper*, is that by which the Devil takes advantage to get the souls of Self-Destroyers into his bloody hands. In this case, for the tempted persons to *disclose* their *Griefs*, will be the way to *obtain* their *cures*. Their Neighbours ought now to consult a *skilful Physician* for them; and *oblige*, yea, *constrain* them to follow his Directions. When the *Humours* on & by which the Devil works, are taken away, perhaps he may be starved out of doors. *Many times*, again, The sin of *Slothfulness* gives the Devil opportunity to procure the Self-Destruction of the sluggard. In this case too, the Tempted person may be succoured by the *stand-by* becoming sensible of their Circumstances. Their Neighbours may now *compel* them to follow their business. A *Calling*, the *Business* of a *Calling*, is an Ordinance of God, sanctified by Him to deliver us from the evil spirits that enter into the empty house,

But *most times*, There may be some old and great Sin unrepented of, where Temptations to *Self-Murder* have a violence hardly to be withstood, There was once a man among us, who in the horrors of Despair, uttered many dread-

ful

ful speeches against himself, and would often particularly say, *I am all on a light Fire under the wrath of God!* This man yet never confessed any unusual sin, but this; that having gotten about Forty pounds by his Labour, he had spent it in *wicked Company*: but in his Anguish of spirit he hanged himself. There was once a woman among us, who under Sicknesse had made *vowes of a New Life*; but apprehending some defects in her conversation afterward, she fell into the distraction wherein she also hanged herself. And the Sin of *Adultery* and *Drunkenness* has more than once issued in such a destructive *Desperation*. In case of *this* or any such Guilt, *Confession with Repentance* affords a present Remedy. To fly from *Soul-Terror* by *Self-Murder*, is to leap out of the *Frying-pan* into the *Fire*. Poor tempted People, I must like *Paul* in prison, cry with a loud voice unto you, *Do your selves no harm*; all may be well yet, if you will hearken to the Counsils of the Lord.

Now, *Do Thou, O God of peace, bruise Satan under our feet world without end, Amen.*

A Discourse

A DISCOURSE on WITCHCRAFT

I. S A M. XV. 23.

Rebellion is as the Sin of Witchcraft

AS it is the Interest of all Christians to Consider the wondrous Works of God, so it is the Duty of all Ministers to study those of His Words, with a peculiar Application, at which His Works like Hands in the Margin thereof do point, with Endeavours to make their Hearers understand what Lessons of the former the Voices of the latter do more especially direct unto.

A pious Family in this Town has lately had befalling of it, a Providence full of many Circumstances very astonishing; a Providence, wherein the Power of G O D, the Success of Prayer, & the Existence with the Operation of Devils, has been demonstrated in a manner truly extraordinary; a Providence

Providence, whereof you have heard much, but I have seen more, and whereof neither you nor I can take a due Notice, without a solemn Discourse at this time upon it. 'Tis a Tribute owing to God that I *Dispense*, and 'tis a *Revenge* due unto Satan that you should *Attend* the Truths proper to be deliver'd on an occasion so remarkable.

When some poor people fell into the hands of a *Pilate*, our Saviour saw cause to preach a *Sermon* about *Repentance* thereupon: What less than a *Sermon* can be call'd for when some poor Children have lately fall'n into the hands of a *Divel*? tho' thanks be to our *David*, the *Lambs* are like to be deliver'd from the Hellish Monsters to which they were become a *Prey*. And this may seem the rather convenient, because the goodly *Father* of the Children has desir'd it. For which cause the Text before us may be proper to be insisted on.

The Great GOD had three several times decreed that the Nation of the *Amalekites* was to be destroyed and extirpated forevermore. King *Saul* was now employed in an Expedition against them, to accomplish that Prediction, and to execute the Vengeance of Heaven upon the present Generation of them, not only for their own *Cruelty* and *Villany*, but also for the *Wickedness* of their *Ancestors* four hundred years before. The Sovereign God had *Anathematiz'd* every thing among them, and ordered that both *Man*

and *Beast* should fall in the day of *Slaughter*. The Army, on I know not what pretence, did not observe this *Commission*, for which reason *Samuel* is now sent unto their Leader with dismal *Rebukes* and heavy *Tidings* for his *Disobedience*. In the Text before us, the Prophet aggravates the Sin of *Saul*;

1. By *Describing* of the Sin. The *right Name* is here put upon it; and it is called *Rebellion* against God.

2. By *Comparing* of the Sin. It is resembled unto *Witchcraft* it self: not an *Equality*, but a *Similitude* between them is intended. It is not affirmed to be as *great* an Evil, but as *true* an Evil as *Witchcraft* is. That *Witchcraft* was a Sin far from venial, must be own'd by *Saul*, who had lately scow' red all the *Witches* out of *Israel*: It is now said, *Such a Fault is thine*. The following Expression carries on the same sense; and the meaning of *that* is, That they who adored an *Idol*, (for so I would rather translate the word here rendred *Iniquity*) or they who consulted a *Teraphim*, which was a sort of little *Image* from whence *Demons* gave *Answers* to Enquirers; even these are not more *unquestionable Sinners*, than those that add *Stubbornness* to *Rebellion* against the Lord.

But the *DOCTRINE* which we have now before us, is,

That Witchcraft is a monstrous & an horrid Evil,
a a which

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which yet all Rebellion against G O D may be too much compar'd unto.

By the ensuing *Propositions* we may state and shape this Truth aright in our minds.

P R O P. I.

Such an Hellish thing there is as *Witchcraft* in the World. There are Two things which will be desired for the advantage of this Assertion. It should first be shew'd,

WHAT *Witchcraft* is ;

My Hearers will not expect from me an accurate *Definition* of the vile thing ; since the Grace of God has given me the Happiness to speak without *Experience* of it. But from Accounts both by *Reading* and *Hearing* I have learn'd to describe it so.

WITCHCRAFT is the Doing of *Strange* (and for the most part *Ill*) Things by the help of evil *Spirits*, *Covenanting* with (and usually *Representing* of) the woful Children of men.

This is the *Diabolical Art* that *Witches* are notorious for.

First. *Witches* are the Doers of *Strange Things*. They cannot indeed perform any proper *Miracles* ; those are things to be done only by the *Favourites* and *Embassadors* of the LORD. But Wonders are often produced by them, though chiefly

chiefly such Wonders as the Apostle calls in 2. Thes. 2. 9. *Lying wonders*. There are wonderful Storms in the great World, and wonderful Wounds in the little World, often effected by these evil Causes. They do things which transcend the ordinary Course of Nature, and which puzzle the ordinary Sense of Mankind. Some strange things are done by them in a way of Real Production. They do really Torment, they do really Afflict those that their Spite shall extend unto. Other Strange Things are done by them in a way of Crafty Illusion. They do craftily make of the Air, the Figures and Colours of things that never can be truly created by them. All men might see, but, I believe, no man could feel some of the Things which the Magicians of Egypt, exhibited of old.

Secondly. They are not only strange Things, but Ill Things, that Witches are the Doers of. In this regard also they are not the Authors of Miracles: those are things commonly done for the Good of Man, always done for the Praise of GOD. But of these Hell-hounds it may in a special manner be said, as in Psal. 52. 3. *Thou lovest evil more than good*. For the most part they labour to robb Man of his Ease or his Wealth; they labour to wrong God of His Glory. There is Mention of Creatures that they call White Witches, which do only Good-Turns for their Neighbours. I suspect that there are none of that sort; but

but rather think, *There is none that doeth good no, not one.* If they do good, it is only that they may do hurt.

Thirdly. It is by virtue of evil Spirits that Witches do what they do. We read in *Ephes. 2, 2.* about the Prince of the power of the air. There is confined unto the Atmosphere of our Air a vast Power, or Army of Evil Spirits, under the Government of a Prince who employes them in a continual Opposition to the Designs of G O D: The Name of that *Leviathan* who is the Grand-Segniour of Hell, we find in the Scripture to be *Belzebub*. Under the Command of that mighty Tyrant, there are vast Legions & Myriads of Devils, whose Businesses & Accomplishments are not all the same. Every one has his Post, and his Work; and they are all glad of an opportunity to be mischievous in the World. These are they by whom Witches do exert their Devillish and malignant Rage upon their Neighbours: And especially Two Acts concur hereunto. The First is, Their Covenanting with the Witches. There is a most hellish League made between them, with various Rites and Ceremonies. The Witches promise to serve the Devils, and the Devils promise to help the Witches; How? It is not convenient to be related. The Second is, Their Representing of the Witches. And hereby indeed these are drawn into Snarcs and Cords of Death. The Devils, when they go upon the Errands of the Witches, do

bear

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hear their Names; and hence do *Harmes* too come to be carried from the *Devils* to the *Witches*. We need not suppose such a wild thing as the *Transforming* of those *Wretches* into *Bruits* or *Birds*, as we too often do.

It should next be proved *THAT* Witchcraft is.

The *Being* of such a thing is denied by many that place a great part of their small wit in deriding the Stories that are told of it. Their chief Argument is, That they never saw any *Witches*, therefore there are none. Just as if you or I should say, We never met with any *Robbers* on the Road, therefore there never was any *Padding* there.

Indeed the *Devils* are loath to have true Notions of *Witches* entertained with us. I have beheld them to put out the eyes of an enchanted Child; when a Book that proves, *There is Witchcraft*, was laid before her. But there are especially Two Demonstrations that evince the Being of that Infernal mysterious thing.

First. We have the Testimony of Scripture for it. We find *Witchcrafts* often mentioned, sometimes by way of *Assertion*, sometimes by way of *Allusion*, in the Oracles of God. Besides that, We have there the History of divers *Witches* in these infallible and inspired Writings. Particularly, the Instance of the *Witch* at *Endor*, in *1. Sam. 28. 7.* is so plain and full that

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Witchcraft it self is not a more amazing thing, than any *Dispute* about the Being of it, after this. The Advocates of *Witches* must use more *Tricks* to make *Nonsense* of the *Bible*, than ever the *Witch* of *Endor* used in her Magical Incantations, if they would evade the Force of that famous History. They that will believe no *Witches*, do imagine that *Jugglers* only are meant by them whom the Sacred Writ calleth so. But what do they think of that Law in *Exod. 22. 18* Thou shalt not suffer a *Witch* to live? Methinks 'tis a little too hard to punish every silly *Juggler* with so great *Sev' rity*.

Secondly. We have the *Testimony* of *Experience* for it. What will those *Incredulous*, who must be the only *Ingenious* men say to This? Many *Witches* have like those in *Act. 19. 18* Confessed and shewed their Deeds. We see those things done, that it is impossible any *Disease*, or any *Deceit* should procure. We see some hideous *Wretches* in hideous *Horrours* confessing, That they did the *Mischiefs*. This Confession is often made by them that are owners of as much Reason as the people that laugh at all *Conceit* of *Witchcraft*: the exactest Scrutiny of skilful Physicians cannot find any *Distraction* in their minds. This Confession is often made by them that are apart One from another, and yet they agree in all the *Circumstances* of it. This Confession is often made by them that at the same time will produce

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produce the *Engines* and *Ensignes* of their *Hellish Trade*, and give the standers-by an *Ocular Conviction* of what they do, and how. There can be no Judgment left of any *Humane Affairs*, if such *Confessions* must be *Ridiculed*: all the *Murders*, yea, and all the *Bargains* in the World must be meer *Imaginations* if such *Confessions* are of no Account.

PROP. II.

WITCHCRAFT is a most Monstrous and Horrid Evil. Indeed there is a vast Heap of bloody roaring Impieties contained in the Bowels of it. *Witchcraft*, is a Renouncing of *G O D*, and Advancing of a filthy *Devil* into the Throne of the Most High; 'tis the most nefandous *High-Treason* against the *MAJESTY* on High. *Witchcraft*, is a Renouncing of *Christ*, and Preferring the Communion of a loathsome lying *Devil* before all the Salvation of the Lord Redeemer; 'tis a Trampling under foot that *Blood* which is more precious than *Hills* of *Silver*, or whole *Mountains* of *Gold*. There is in *Witchcraft*, a most explicit Renouncing of all that is *Holy* and *Just* and *Good*. The *Law* given by *God*, the *Prayer* taught by *Christ*, the *Creed* left by the *Apostles*, is become Abominable where *Witchcraft* is embraced: The very Reciting of those blessed Things is commonly burdensome where *Witchcraft* is. All the sure *Mercies* of the *New-*

New Covenant, and all the just Duties of it, are utterly abdicated by that cursed Covenant which *Witchcraft* is Constituted with. *Witchcraft*, is a Siding with *Hell* against *Heaven & Earth*; and therefore a *Witch* is not to be endured in either of them. 'Tis a Capital Crime; and it is to be prosecuted as a piece of *Devilism* that would not only deprive *God* and *Christ* of all His Honour, but also plunder *Man* of all his Comfort. *Witchcraft*, it's an impotent, but an impudent Essay to make an *Hell* of the Universe, and to allow Nothing but a *Tophet* in the World. *Witchcraft*,--- What shall I say of it! It is the furthest Effort of our Original Sin; and all that can make any Practice or Person odious, is here in the Exaltation of it.

It was the speech of *Jehu* to *Joash*, in 2. King. 9. 22. *What peace, so long as the Witchcrafts of thy mother are so many?* Truly, as *Witchcraft* would break the Peace of all Mankind, so 'tis a thing that should enjoy no Peace among the Children of *Adam*. Nothing too vile can be said of, nothing too hard can be done to such an horrible Iniquity as *Witchcraft* is.

PROP. III.

REBELLION against *God* has very much like to *Witchcraft* in it. Something like to *Witchcraft* there is in an Act of Rebellion; But a Course of Rebellion has much more like to *Witchcraft* in it. Some persons there are whose way

is that of wickedness, whose work is that of Iniquity. Those persons do what is like Witchcraft every day.

For, *First*. In Rebellion, men cast off the Authority of God: The Witch declares a Will to be no more disposed & ordered by the Will of God; she says, *God shall not be my Governour*. Such is the Language of Rebellion. When men rebel against God. They say like him in *Exod. 5. 2.* *I know not the Lord, and I will not obey His voice.* They say like them in *Jer. 44. 16.* *As for the word --- spoken --- in the Name of the Lord, we will not hearken thereunto.* There is indeed a sort of *Atheism* in Rebellion. The Sinner is a Fool that wishes, *O that there were no God!* that resolves, *God shall not be Lord over me.*

Secondly. In Rebellion men Refuse the Salvation of Christ. The Witch contemns all the Offers of the Gospel, and prizes the dirty proffers that Satan makes before them all. This is the plain English of Rebellion; it sayes, *What is tendered by the Devil, is better than what is tendered by the Saviour.* The LORD said about *Israel* of old in *Psal. 81. 11.* *Israel would none of Me.* Thus 'tis when men rebel against God. A Jesus may say, *Those poor creatures will have none of Me, nor of My Bloud.* A Pardon may say, *Those guilty creatures will have none of me.* A Kingdom may say, *Those undone creatures will have none of me.* Where Sin is committed, there Christ is despised. This doleful Phrensy is in all Rebellion against the Lord.

Thirdly.

Thirdly. In Rebellion men choose and serve the the Devil as their Lord. The Witch makes an horrible Agreement with Devils, to be theirs alone. This is the intent of all Rebellion too. It in short saies, *Let the Devil rule*; it sayes, *Let the Devil be humour'd and gratify'd*. As that cowardly King said unto the Syrian, 1. King. 20. 4. *My Lord, O King, I am thine and all that I have*. Thus the ungodly man sayes unto the Devil; *Thou art my Lord and my King*. All Rebellion against God, is in Obedience to the Devil. When men rebel, they lay their Wit, their Love, their Strength, and all the Instruments of that Rebellion before the Devil, and they say, *This is thine, O Satan, and all that they have*. They do even *sell themselves to the Devil*! as we read of one, *He sold himself to work wickedness*.

Fourthly. In Rebellion, Men cast the Bond and the Good of their Baptism behind their Back. Among the Customs of Witches, this is one, They Renounce their Baptism in a manner very Diabolical. The same thing is done in the Rebellion of a wicked man. We are told in 1. Pet. 3. 21. that the thing which renders Baptism available is *The answer of a good Conscience*. But in Rebellion against God, men give the answer of an Evil Conscience, and so make a Nullity of their Sacred, Baptism. The Demand of God is, *Will thou Believe as Baptised persons do profess to do?* The Rebel answers, *No, I will continue shut up in my Unbelief*. The Demand of God is, *Will*

thou put on Christ, as the Baptised profess to do? The Rebel answers, No, I will put on the old man. The Almighty God puts that Question, *Wilt thou forsake the World, the Flesh, and the Devil, as thy Baptism dos oblige to do?* In Rebellion the Answer of sinful man, is, No, I will serve them all; they shall all be the Idols of my Soul. With what Conscience can they answer so! But thus their Baptism is nothing with them.

Fifthly. All that rebel against God, are very *Mischievous* in doing so. They are *Mischiefs* that *Witches* are delighted in. Thus 'tis the end of Rebellion to bring destruction upon all that are near unto it. 'Tis said in *Eccles. 9. 18.* One sinner destroyeth much good. It is the ill-Hap of Sinners like *Witches* to do hurt wherever they come; they hurt the souls of their Neighbours by the Venome of their *Evil Communication*; they hurt the Names of their Neighbours by their *slandrous Defamation*; they hurt their *Estates* by bringing down the fiery Judgments of Heaven upon all the Neighbourhood. Unto Rebellion against God, are owing all the Distresses and Miseries of a calamitous World. This is the *Achan*, this is the *Troubler* of us all.

The Improvement of these things now calls for our *Earnest Heed*; and unto each of our Three Propositions, we may annex *Applications* agreeable thereunto. I begin with

The Use of the First Proposition.

I. By

I. By way of INFORMATION.

There are especially Two Inferences to be drawn from this Position, That, Such a thing there is as Witchcraft in the world.

[First.] Since there are *Witches*, we are to suppose that there are *Devils* too. Those are the Objects that *Witches* converse withal. It was the Heresy of the ancient *Sadducees* in *Act. 23. 8.* The *Sadducees* do say, That there is neither *Angel* nor *spirit*. And there are multitudes of *Sadducees* yet in our dayes; *Fools*, that say, Seeing is *Believing*; and will believe nothing but what they see. A *Devil*, is in the apprehension of those *Mighty* acute *Philosophers*, no more than a *Quality*, or a *Distemper*. But, as *Paul* said unto Him of old, *King Agrippa*, *Believest thou the Prophets?* Thus I would say, *Friend*, *Believest thou the Scriptures?* I pray, What sort of things were they, of whom we read in *Jude. 6.* *Angels* that kept not their first estate, but left their own *Habitation*, and be reserved in chains unto the judgment of the great day. What sort of things were they, who in *Matth. 18. 16.* Besought our Lord, *If thou cast us out, suffer us to go into the herd of swine?* What thing was that, which in *Luc. 4. 33.* cryed out unto the Lord *Jesus* with a loud voice, *Let us alone?* Surely, These things could be none but *Spiritual* and *rational* substances, full of all *Wickeness* against God, and *Enmity* against *Man*. We shall come to have no Christ

but

But a Light within, and no Heaven but a Frame of mind; if the Scriptures must be expounded after the Rules of the modern Sadducees. Perhaps tho' the Scriptures are Fables to that sort of men. Come then, thou Sadducee, What kind of thing is that which will so handle towardsly ingenious well-disposed persons, That if any Devotions be performed, they shall roar & tear unreasonably, and have such Noises and such Tortures in them, as not only to hinder themselves wholly, but others too much from joyning in the Service; and strive to kick or strike the Minister in his Prayers, but have their hands or feet strangely stopt when they are just come at him, and yet be quiet before and after the Worship? That if any Idle or Useles Discourse be going, they shall be well, but at any serious Discourse they shall be tormented in all their Limbs? That if a portion of the Bible be read, tho' they see and hear nothing of it, and tho' it may be, in Greek or Hebrew too, they shall fall into terrible Agonies, which will be over when the Bible is laid aside. That they shall be able to peruse whole Pages of Evil Books, but scarce a Line of a good one? That they shall Move and Fly, and Tell secret things, as no ordinary mortals can? Let me ask, Is not the hand of Joab in all this? or, Is there not a Devil whose Agency must account for things that are so extravagant? I am now to tell you, That these eyes of mine have be-
held

held all these things, and many other more, no less amazing. Christian, There are Devils: and so many of them too, that sometimes a Legion of them are spar'd for the vexation of one man. The Air in which we breath is full of them. Be sensible of this, you that obey God: there are Troops of Tempters on every side of thee. Awake, O Soul, Awake, Those Philistines of Hell are upon thee. Upon the least affrightment in the dark, many simple people cry out, The Devil! The Devil! Alas, there are Devils thronging about thee every day. O let the thought of it make thee a careful and a watchful man. And be sensible of this you that commit Sin: the Lord Jesus hath said of you, Ye will do the lusts of your father the Devil. How often do many of you make a Mock and a Jeer of the Devil while you are strudging for him? But know, that there are dreadful Devils to seize upon thy forlorn forsaken soul, at its departure hence. O become a new man at the thought of this.

2. Since there are Witches and Devils, we may conclude that there are also Immortal Souls. Devils would never contract with Witches for their Souls if there were no such things to become a prey unto them. One of the Popes when he lay dying, said, I shall now quickly know whether I have an Immortal Soul or no. Within less than a hundred years, you & I shall be convinced of it, if we are not so before. We may truly

say

say, Devils & Witches bear a witness against them that have any scruple of it. There are some dreaming Hereticks, that hold *Man wholly mortal*: I am sure the Apostle Paul was not of their beastly Opinion, when he said in *Phil. 1. 21. I desire to be dissolved and to be with Christ*. Nor was the Martyr Stephen of their Opinion, when he expired, saying, in *Act. 7. 59. Lord Jesus receive my spirit*. Nor was our Lord Jesus Himself of that opinion, when He said unto the Thief on the Cross in *Luc. 23. 43. This day thou shalt be with Me in Paradis*. 'Tis an Opinion unworthy of a man that is owner of a Soul. The mistaken Indians, when first they saw a man on Horse-back, did conceit the *Man* and the *Horse* to be one Creature: it is as foul an Error to conceit that it is but one thing which man consisteth of. No, 'Tis a right Anatomy of man, in *Gen. 2. 7. The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living SOUL*. Remember, Thou hast in thee a living soul; or a Spirit, able to know, and will, and argue so as nothing else in the visible Creation can. This living soul is the Candle of the Lord within thee, and no Wind, no Death can ever extinguish it. O make much of this living SOUL. Save it, and don't sell it: It is a Jewel too precious to be thrown away. Do not sell thy soul for a song. Take heed, that the Devils make it not theirs by any follies of thine.

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II. By way of Exhortation.

There is one thing to be now pressed upon us all.

Let us wisely endeavour to be preserved from the Molestations of all *Witchcraft* whatsoever. Since there is a thing so dangerous, defend your selves, and shelter your selves by all right means against the annoyance of it.

Consider the *Multitudes* of them, whom *Witchcraft* hath sometimes given *Trouble* to. Persons of all sorts have been racked and ruined by it; and not a few of them neither. It is hardly twenty years ago, that a whole Kingdom in Europe was alarm'd by such potent *Witchcrafts*; that some hundreds of poor Children were invaded with them. Persons of great Honour have sometimes been cruelly bewitched. What lately befell a worthy Knight in Scotland, is well known unto the World. Persons of great *Virtue* too, have been bewitched, even into their Graves. But Four years are passed since a holy man was killed in this doleful way, after the Joy as well as the Grace of GOD had been wonderfully filling of him. This Consideration should keep us from censuring of those that *Witchcraft* may give Disturbance to: but it should put us on studying of our own security. Suppose ye that the enchanted Family in the Town, were sinners about all the Town, because they have suffered such things? I tell ye Nay, but except ye repent, ye may all be dealt withall.

The Father of Lies uttered an

ful Truth when he said through the mouth of a possessed man, *If God would give me leave, I would find enough in the best of you all, to make you all issue.*

Consider also, the Misery of them whom *Witchcraft* may be let loose upon. If David thought it a sad thing to fall into the hands of men; What is it to fall into the hands of Devils? The Hands of Turks, of Spaniards, of Indians, are not so dreadful as those hands that *Witches* do their works of *Darkness* by. O what a direful thing is it, to be prick't with Pins, and stab'd with Knives all over, and to be fill'd all over with broken Bones? 'Tis impossible to reckon up the Varieties of miseries which those Monsters inflict where they can have a blow. No less than Death, and that a languishing and a terrible Death will satisfy the Rage of those formidable Dragons. Indeed *Witchcraft* sometimes growes up into Possession it self: the Devils that are permitted to torment, at last do possess the Bodies of the bewitched sufferers. But who can bear the thoughts of that! who can forbear crying out, O Lord, my flesh trembles for fear of Thee, and I am afraid of Thy Judgements.

What shall then be done for our Preservation? Away with all *superstitious* Preservatives; and those Confidences the Word of God is that in *Jer. 2. 37.* *Thou shalt not prosper in them.*

But there are Three admirable *Amulets* that

I can heartily recommend unto you all.

The First Preservative is, *A fervent PRAYER.* Pour out that Prayer before the Lord, in *Psalm 59. 2, 3. Deliver me from the workers of Iniquity, and save me from the bloody ones; for lo, they lie in wait for my soul.* And be much in Prayer every day. The Devils are afraid of our Prayers; they tremble and complain, and are in a sort of Anguish while our Prayers are going. There was a house of a Renowned Minister in France infested with evil Spirits; who tho' they had been very troublesome, yet when the good man was betaking himself to prayer, they would say, *Now you are going to Prayer, I'll be gone.* Let us pray much, and we need fear nothing. Particularly, Let Ejaculatory Prayers be almost continually in our minds, and so we shall never ly open to the fiery darts of the wicked one.

The Second Preservative is *A lively Faith.* The Psalmist well said, in *Psalm 56. 2, 3. Mine enemies would daily swallow me up; At what time I am afraid I will trust in thee.* Be not afraid of any Devils; If you are, turn the Fear into Faith. By Faith resign your selves to the Custody of Him that is the Keeper of Israel. By Faith perswade your selves that He is able to keep what you have committed unto Him. Thus, Run to the Rock, and there triumph over all the powers of darkness. Triumph and say, *The Lord is on my side; I will not fear: What can Hell do unto me?*

The Third Preservative is, *A Holy Life*. There was a very *Holy Man* of old, a man, that feared God & eschewed evil; and the Devils murm'd, in Job, 1. 10. *God has made an hedge about him*. The same have the Devils confess, when they have plotted against other holy men. Do not thou break the hedge of God's Commandment, and perhaps he will not let any break the hedge of His Providence, by which thou art secured. The holy *Angels* are the Friends, the Guardians, the Companions, of all *holy men*; they may open their eyes, and see more with them than against them. A *Camp*, an *Host* of *Angels* will fight against all the *Harpies* of Hell which may offer to devour a Saint of GOD.

Use these things as the *Shields* of the Lord; so you shall be preserved in *Christ Jesus* from the assaults of the *Destroyer*. Suppose now that any *Witches* may let fly their *Curses* at you, you are now like a *Bird* on the *Wing*, in such *Heavenward Motions* that they cannot hitt you. Now the *Devils* and their *Creatures* cannot say of you, as the *Damon* said of the *Christian woman* whom, at a *Stage-play* he took *Possession* of, and being asked, gave this reason of his taking her, *I found her on my own ground*.

We pass on to the

USE of the *Second proposition*.

And that must be a *Counsel* from God unto us

Particularly,

Since *Witchcraft* is an *Evil* so horrible.

I. To them that may be *Enticed* unto the *Sin* of *Witchcraft*. To them we say,

1. Take heed that you be not by any *Temptation* drawn into this monstrous and horrid *Evil*.

The best man that ever breathed was tempted hereunto; that man who was more than a *meer* Man, was assaulted by the *Chief Devil* of the *lowest Hell* with this *Temptation* in *Mat. 4. 9. Fall down and worship me.* But by the *Sword of the Spirit* our Lord kept him off. If any of you are by any *Devil* so solicited, thus resist, thus repel all the *Motions* of the *wicked one*. Don't give your selves away to those *Deceivers* that will become *Tormentors* of your souls in another world.

It may be the proposal of this Counsel may make some to say as he in *2. King. 8. 13. What is thy servant a dog, that he should do this great thing?* I answer, Alas, we should every one of us be a *dog* and a *Witch* too, if God should leave us to our selves. It is the *meer Grace* of God, the *Chains* of which restrain us from bringing the *Chains of darkness* upon our Souls. The *Tanble* and (therefore) *Holy Martin Bradford*, when he heard of any *Wickedness* committed in the *Neighbourhood*, would lay his hand on his *Breast* and say, *In this heart of mine, is that which would render me as wicked as the worst in the world.*

If God should leave me to my self. When we see a forlorn wretch executed for Witchcraft, you and I may say the same. They that are Witches now, once little dream't of ever becoming so. Let him that stands, take heed lest he fall. If we would not fall into that horrible pit, Let us follow these Directions.

DIRECTION. I.

Avoid those Ill Frames which are a Step to Witchcraft. There are especially Two ill Frames which do lead people on to the worst Witchcraft in the world. Shun a Frame of Discontent. When persons are discontented with their own state; When persons through discontent at their Poverty, or at their Misery, shall be alwaies murmuring and repining at the Providence of God, the Devils do then invite them to an Agreement with, and a Reliance on them for Help. Downright Witchcraft is the up-shot of it. We find in Luc. 4. 2. our Lord hungred, and then the Devil came in an audible or a visible manner to Him, tho he had been more spiritually long before assailing of Him. They are needy persons whom Devils make the most likely attempts upon. And some persons are not only Hungry, but Angry too; but then every Fret, every Fume is as it were a Call to the Devils; it calls to them, Come and help me. Shun also a Frame of Ill Wishing. There is a Witchcraft begun in the

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Imprecations of wicked people. Many profane persons will wish the Devil to take this & that; or, the Devil to do this & that; and when they call, at last he comes, or at least the Devil does what they wish. Observe this, We are by our Sins worthy to have *Mischief* befalling us every day; and the Devils are alwaies ready to inflict what we deserve. I am also apt to think that the Devils are seldome able to hurt us in any of our *exterior* Concerns without a Commission from some of our fellow-worms. It is intimated in Gen. 4. 9. That every man is his Brother's Keeper: We are by our good Wishes to keep our Brethren from the Inroads of *Ill Spirits*. But when foul-mouth'd men shall wish harm unto their Neighbours, they give a Commission unto the Devils to perform what they desire; and if God should not mercifully prevent it, they would go thorough with it. Hear this, you that in wild passions will give every thing to the Devil: Hear it, you that will bespeak a *Rat*, a *Pox*, and a *Plague* upon all that shall provoke you. I here Indict you as guilty of hellish *Witchcraft* in the sight of God. 'Tis the little Wapping of *small dogs* that stirs up the cruel *Master* to fall upon the Sheep in the Field.

DIRECTION II.

Avoid all those *Ill-Charms*, which are a piece of *Witchcraft*. The Devils have pretty *Kalids*, as well as fiery *Arrows*: they that use the *Rites*, will

will come at length to use the *Arrows* too. Do not play on the *Brink* of the pit, lest you tumble in. It was complained in 2. King. 17. 9. The Children of *Israel* did secretly those things that are not right against the Lord their God. Even so it may be said, that people among us do secretly and frequently those things that have a sort of *Witchcraft* in them.

There are manifold *Sorceries* practised among them that make a profession of *Christianity*, against which I would this day bear a witness in the Name of the most holy Lord.

First, There are some that make use of wicked *Charms* for the curing of *Mischiefs*. It is too common a thing for persons to oppose *Witchcraft* it self with *Witchcraft*. When they suppose one to be bewitched, they do with *Burnings*, and *Buttles*, and *Florsboes*, and, I know not what, magical *Ceremonies* endeavour his Relief. Mark what I say: To use any Remedy, the force of which depends upon the Compact of the Devils with the *Witches*, is to involve ones self in the cursed Compact: it is, as it were, to say, O Devil, Thou hast agreed with such a person that they shall be exposed unto Torments by the use of such or such a Ceremony, we do now use the Ceremony, and expect thy blessing upon it. This is the Language foamed out by this foolish Magic. Does not thy Conscience tremble at such Iniquity and Impiety? This may be to heal a Body, but it is

is to destroy a soul. These persons give themselves to the Devils to be deliver'd from the Witches. And the people that are eas'd & help'd by such means, they say, do usually come to unhappy Ends. Let me say as in 2. King. 1. 3. Is there not a God in Israel, that you go to Belzebub? What? will not Prayer and Faith do, but must the Black Art be used against our enemies?

It is likewise too common a thing in almost every Disease to seek an unlawful Medicine. Thus for the Ague, for the Tooth-ach, and for what not? a Mumbling of some words must be made, or a Paper of some words must be worn. From what can the Efficacy of these words proceed, but from the Consent and the Action of the Devils? The Witches have their Watch-words, which I list not to recite: upon those Watch-words the devils do their Commands. These kind of Spells are Watch-words to the Devils; and when a man has any Benefit by them, he cannot say as in Psal. 103. 3. Bless the Lord, O my soul, who healeth all thy diseases. Man, First leave off the name of a Christian, before thou dost thus make thy self a Conjuror. I hope the Churches of the Lord Jesus will not bear it, that any in their Communion, should have the Fellowship with the unfruitful works of darkness. But this is not all; Turn we yet again, and we shall see greater enormities.

Secondly.

Secondly. There are some that make Use of wicked Charms, for the *Finding of Secrets*. The Lord hath told us, in *Deut. 29. 29.* *Secret things belong to God.* But these impious people must needs have a *Tast* of them. They will ask the *Devils* to inform their *minds*, and resolve their *doubts*. This is the Witchcraft of them, that with a *Sieve*, or a *Key* will go to discover how their *lost Goods* are disposed of. This is the Witchcraft of them that with *Glasses* and *Basons* will go to discover how they shall be *Related* before they dy. They are a sort of *Witches* that thus employ themselves. And this is the Witchcraft of the *Judicial Astrologer*. That *Astrologer* is a *Cousin-German* to a *Conjurer*. I think I know his *Rules*, and I am satisfied that his *Judgment* must at last be determined by his *Impulse*, or it is not worth an hundredth part of what the silly *Enquirer* payes him for it: and from *whom*, from *what* shall that *Impulse* come? Behold the *Energy* of *Devils* in it. It is likewise a sort of *Sorcery*, for persons to let their *Bibles fall open*, on purpose to determine what the state of their *souls* is, from the first word they light upon. And some among us, they say, are so extremely sinful, as to consult one whom they count a *Conjurer*, when they would understand what they know not otherwise. 'Tis horrible, that in this *Land of Uprightness* there should be any such *Prank of wickedness*. I do earnestly testify

testifie unto you that these things are *abominable*, the voice of our God is, *O do them not, my soul hates them.* I do warn and charge you, *Shun* these execrable things, lest you be left unto the furthest Witchcraft committed by the *honoured* of the Lord.

2. Take heed that you do not *wrongfully* accuse any other person, of this horrid and monstrous evil. It is the Character of a Godly man, in *Psal. 15. 3.* *He taketh not up a Reproach against his Neighbour.* What more dirty Reproach than that of *Witchcraft* can there be? Yet it is most readily cast upon *worthy* persons, when their is hardly a shadow of any reason for it. An ill look, or a cross word will make a Witch with many people, who may on more ground be counted so themselves. There has been a fearful deal of injury done in this way in this Town, to the *Good name* of the most credible persons in it. Persons of more Goodness and Esteem than any of their calumnious Abusers have been defamed for *Witches* about this Countrey, *A Countrey full of lies.* I beseech you, Let all *Back-biting*, and all *Evil-surmising* be put away from among you: do not, on small grounds *fly blow* the precious ornament of the *good name* that thy Neighbour should have. On the least provocation, *will never beleefe but such an one is a witch* that is presently the Sentence of some that

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might speak more warily than so. Alas, thou mightst with as much Honesty break open the House, or take away the purse of thy Neighbour; His *Good Name* is of more Account. They that indulge themselves in this course of *Evil-judging*, are usually paid home for it before they dy; the just God *sues* them in an *Action of Defamation*, and makes their Names to be up too, before they leave world.

Wee'I suppose the most probable Presumptions:

Suppose that a Person bewitched should pretend to see the Apparition of such or such an one, yet this may be no infallible Argument of their being Naughty people, it seems possible that the Devils may so traduce the most *Innocent*, the most praise-worthy. Why may not *Spiritual Devils*, as well as Devils *Incaruate* get leave to do it? There was at *Groton*, a while since, a very memorable Instance of such a thing; and what should hinder them that can imitate the *Angels of Light* but that they may likewise personate the *Children of Light*, in their Delusions?

II. To them that have been seduced into the Sin of *Witchcraft*. And under this Rank, there are two sorts of persons to be addressed unto.

First

First. Let them that have been guilty of *Explicit Witchcraft*, now repent of their monstrous and horrid evil in it. I fear that I speak to some Scores, that may lay their hands on their mouths, and cry, *Guilty, Guilty!* before the Lord, in this particular. Let these now Confess and bewail their own sin in the sight of God; and as it was said in *Hos. 14. 8.* *What have I any more to do with Idols?* Thus let them say, *What have I any more to do with Devils?* The things that you have done, have been payments of *Respects* unto Devils; and it becomes you to *abhor your selves in dust and ashes* for your Folly. The great and terrible God sayes of you, as in *Deut. 32. 21.* *They have provoked me to anger with their Vanities.* Let the things that did provoke Him to anger, now provoke you to sorrow. Retire this evening, and humble your selves very deeply, in that you have been so foolish and unwise. Lament all your Acquaintance with *Idols*; and let your Acquaintance with God be more. Let your Lamentations be more than ever your Divinations were.

Let them that have been guilty of *Explicit Witchcraft*, now also repent of their monstrous and horrid evil in it. If any of you have (I hope none of you have) made an *Express Contract* with Devils, know that your promise is better *kept* than kept; it concerns you that you Turn immediately from the *Power of Satan* now.

Albion

Albeit your sin be beyond all Expression or Conception *Heinous*, yet it is not unpardonable. We read of *Manasseh* in 2. Chron. 33. 6. He used Enchantments, & used Witchcraft, and dealt with a Familiar Spirit, and wrought much Evil in the sight of the Lord. But that great Wizard found Mercy with God, upon his deep Humiliation for it: Such a Boundless thing is the Grace of our God! The Prey of Devils, may become the Joy of Angels: The Confederates of Hell, may become the Inhabitants of Heaven, upon their sincere Turning unto God. A Witch may be penitent in this, and glorious in another world. There was one *Hartford* here, who did with much Brokenness of heart own her Witchcraft, and leave her Master, and expire depending on the Free-Grace of God in Christ, and on that word of His, Come to me, ye that labour and are heavy laden, and I will give you rest; and on that, There is a fountain open for sin and for uncleanness. Come then, Renounce the Slavery and the Interest of the Devils, Renounce your mad League with em. Come and give up your selves unto the Lord *Jesus Christ*, loathing your selves exceedingly for your so siding with the black enemies of His Throne. O come away from the doleful estate you are in. Come away from serving of the Devils that have ensnared your Souls. What Wages have you from those Hellish Task-masters? Alas you are here among the poor, and vile, and ragged

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poor Beggars upon Earth. When did Witchcraft ever make any person Rich? And hereafter you must be Objects for the intolerable insolence and Cruelty of those Cannibals, and be broken some in the place of Dragons for evermore. Betake your selves then to Instant and Constant Prayer, and unto your old filthy Rulers now say, "Depart from me, ye Evil Spirits, for I will keep the Commandments of God."

But we must now Conclude with the

USE of the Third Proposition.

And that may be a Caution to every one of us. In short, Since Rebellion is like V. K.

Q. Let us not make light of any Rebellion against the Almighty G O D.

Particularly, First, Let not a Course of Rebellion be followed by us. It is the Course of unregenerate men, to be daily doing those things, for which the wrath of God comes upon the children of disobedience. When God requires, Repent of Sin, they do rebel and reply, No, I have loved Idols, and after them I will go. When God requires, Believe on Christ, they do rebel and reply, No, I will not have this man to reign over me. They rebel against all the divine Commands of Love to God, or Love to Man. They rebel against all the Precepts of the Lord, which are to be observed concerning all things. And they

every false way. O Consider of this, ye strangers to the new-Birth; Consider what you are doing, consider where you are going every day. I would now say, alluding to that in Dan. 4. 27. O soul, let my counsel be acceptable unto thee, and break off thy sins. You have been doing of Iniquity; O now say, I will do so no more.

Consider, First, There is a sort of *Witchcraft* charg'd on you. You shall as undoubtedly perish as any *Witch* in the world, except you reform. Can you imagine that an obstinate *Witch* will have Admission into the Kingdom of God? Behold, & be astonish'd, ye unrenewed ones; as impossible it is for you to see the Lord. It is said in Joh. 3. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. That verily verily, which like a flaming Sword, stands to keep the vilest *Witches* out of Paradise, the same there is to keep every unbeliever out. The Lord said unto some confident pretenders of old, Ye are as *Ethiopians* unto me. This doth God say unto all them that obey Him not; this doth He say to every one of you that do not fear Him & keep His Commandment; He saith, Ye are as *Witches* unto me; though thy Birth be of godly or genteel Parents, tho' thy Parts & Gifts may be extraordinary, tho' thy Prayers may be twice a week, & thy Alms enough to fill a *Trumper*, yet become a new-creature; otherwise ye are as *witches* unto me, saith the Lord. Consider, Secondly, There is a sort of *Witchcraft*

craft come on you too. All that leave the way everlasting, and take a way of wickedness, they are bewitched; a grievous Witchcraft has seiz'd upon them. The Apostle said to some in Gal. 3. 1. O foolish Galatians, who hath bewitched you, that you should not obey the Truth? This may be an Exposition us'd with all ungodly men; O foolish Transgressors, who hath bewitched you? I'll tell you who: Not an H^g, but a Lust has bewitched 'em. They that are bewitched, have a marvellous variety of calamity upon them. One while they can't see; that is thy case; Thou art wretched, but thou canst not see it; Christ is lovely, but thou canst not see him. One while they cannot hear; that is thy case; God calls, Look unto me, and be saved; but thou hearest nothing of it. Another while they can't stir; that is thy case; The Lord Jesus calls, Come unto me, but thou movest not. Sometimes they are as it were, cut, & prick'd, and distorted in their Limbs; the very same art thou in all the Faculties of thy soul. At other times they are pulled into the Fire, or into the Water, or thrown with violence upon the Ground; the like happens to thy unhappy soul; it is hurried thither, where the fire is not quenched; it is hurried thither where they groan under the waves; it is also made to part after the dust of the earth. The Drunken man is bewitch'd with strong Drink; the unclean man is bewitch'd with strange Flesh; the tongue of a Swearer is acted worse than

than the tongue of a bewitch't man; the covetous man is hideously bewitched with *Bags & Lands*.

O pity thine own soul; and give no sleep to thine eyes nor slumber to thine eye lids, until thine immortal soul be deliver'd from thy *natural state*. Let not *Witchcraft* it self be a more frightful thing to thee, than thy own present *Unregeneracy*. Turn ye, turn ye, why will ye dye?

Secondly. Let not an *Act of Rebellion* be allowed by us. When Joseph was incited unto an *Ill Act*, he said, in *Gen. 39. 9.* *How shall I do this wickedness and sin against God?* Thus, when we are urged unto any *Ill Act*, Let us refuse it so, *No, this is like Witchcraft, shall I by such wickedness make my self as a Witch before the Lord?*

Three Things are to be Recommend here.

First. Arm yourselves against all the *Devices*, with which the *Devils* would hook you into any *Rebellion* against the Lord. For *Rebellion* against God, there will be that clause in our *Indictment*, *They were moved by the Instigation of the Devil*. Now furnish yourselves with *Armour* to keep off the Dint of the *Devils Instigations*; in short, put on the *whole Armour of God*. There is specially a *double Care* that will be of great use in your *Encounters*.

First. Use your *Watch* well. We read in *Eph. 6. 11.* about, the *Wiles of the Devil*. When the Devil would engage us in a *Rebellion*, there are certain *Wily Methods* by which he doth accomplish

it. He works more by *Fraud* than by *Force*; and there is a *cryptic method* by which he doth gain us over to himself. A crafty Sophister has a *three-fold Method* with which he prevails upon his Auditors: and such the Method of the Devil is. Watch, First, against the *Deficient method* of the Devil. The Devil will show us the Sin without the *Curse*, the Bait without the *Hook*: So he saies *Eat the pleasant Fruit*; but he saies not, *Thou shalt dye if thou do it*. The Devil will represent unto us the *Difficulty* of a Duty, but conceal the recompence of it: So he says, *It is a hard thing to pray in secret every day*; but he says not, *Thy Father will Reward thee*. And he will represent unto us the *Excuse* of a Sin, but conceal the ill shape of it: So he saies, *Many others have done this and that*; but he saies not, *God was provoked at it*. These are *Tricks* to be watched against.

Watch, Secondly, against the *Redundant Method* of the Devil. Sometimes the devil will use a *Digression*. He will seem to give over his *Intent* in one thing, but make sure of his *Intent* in another. Such a *Stratagem* he uses as what *Joshua* took at *Withal*; he retires, and so he conquers. He will make *Haughtiness* and *Securitie* undo the soul, that he could not make of his party for *grosser Weakness*. Sometimes the devil will use a *Commination*. He will dog a man, and bring *Perswasion* upon perswasion, as *Delilah* did with *Sampson*; and like

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like a cunning Fencer, he repeats blow after blow, till he smite home. These are Dangers to be Watched against.

Watch, Thirdly, against the Inverting Method of the Devil. One while the Devil will endeavour to carry us on from Lesser sins to Greater sins. He will go to make our miscarriages like *Elijah's cloud*; at first as an *Hands-breadth*, but anon so as to hide the whole *Heaven* from us. So *Solomon* multiplies first *Horses*, & afterward worse things against the command of God. Another while, the Devil will decoy us from lawful things to unlawful things. Thus from a *Good husband*, a man shall grow a meer *Muck-worm*. Now and then also, the Devil will try to spoil *Good works* with *Ill ends*; Thus the *Pride* of *Jehu* shall be swell'd by the *Zeal* of *Jehu*. He will try to make our *Duties Interfere*; the *general Calling* shall be regarded in the season of the *particular*, and the *particular calling* shall be attended in the season of the *general*. He will try to lead us from one *Extreme* to another; We shall be excessively merry, and ere long excessively melancholly, if we hearken to him. O keep up your *Watch*. Well did the *Apostle* say, in *1. Pet. 5. 8. Be vigilant, for the Devil as a roaring lion, seeketh whom he may devour.*

Secondly. Use your *Sword* well. 'Tis said in *Eph. 6. 17. Take the Sword of the Spirit which is the Word of God.* The Devil cannot stand before the *Brandishings* of this *Two-edged Sword*.

Our

Our Saviour overcame the devil by making that Return, *It is written*, and *It is written*, against all his lewd attempts. Would he get you into any *Rebellion*? One *Text* well managed will make him fly before you. Would he have you be *unjust*? Then answer, *It is written*, *The unrighteous shall not inherit the kingdom of God*. Would he have you be *unclean*? Then answer, *It is written*, *God reserves to be punished them that walk in uncleanness*. Would he have you be *immoderately careful*? Say then, *It is written*, *Cast thy burden on the Lord*.

This *Warefare* is directly contrary to that *Witchcraft* which the Devils are daily driving or drawing us unto.

Secondly. Beware of that *Rebellion* against God particularly, which the Devils are most gratified withal. It is said in *Eph. 4. 40*. *Grieve not the holy Spirit of God*. The *unclean devils* are pleased most with such things as that *Holy Spirit* is most grieved with. Sometimes the Devils have been forced as it were, to discover their own *Inclinations*: thro the mouths of *possessed persons*, they have declar'd what was very grateful to them. The Children that have lately been under a *dæmonical Fascination* in this Town, have given us diverse Intimations, which we might make useful Observations on. I observed, that tho they had much *delight in prayer* when they were well; yet when they were ill, they could not endure it. The *Dæmons* would make them sing, & roar, and
stop

stop their ears, and plague them, and at last lay them for *dead*, if any prayer were in the Room. Whence it may be inferred, That you who can go without *Prayer* from day to day, do just as the *Devils* would have you. The *Devils* have an horrible *Rendezvous* in that *Family*, in that *Closet*, where *Prayer* is not maintained. I observed, that tho the *Word of God* were their Companion & Counsellor at other times, yet *now* they would fall into *Convulsions*, if one did but look into a *Bible*. Whence it may be suppos'd that you who read not the *Scripture*, for the most part every day, do humour the *devils* in it. The *Devils* are glad to see the *Bibles* that have *dust* upon them. I observed, that *Hæretical*, or *Superstitious* or *profane* Books, might be perus'd by some of them, when *serious* & *Orthodox* Books would put out their *Eyes*. Whence it may be suggested, That you who converse much with *ill* books, do as the *devils* would: The *Devils* would willingly be where *Jest-books*, & *Play-books*, & *Romances*, and *Hæresies* or *Superstitions* are made a *Library*. I observed, that tho they were exemplary for *Honesty* & *Sobriety*, yet *now* their *Wishes* to *steal* & *be drunk*, were frequently expressed; and sometimes they were made very *drunk* tho no intoxicating *Drink* had bin in the least an occasion of it. Whence it may be gathered, That the *Drunkard* has a *devil* in him, the *Stealer* has a *devil* in him. The *Devils* have sport enough, when they

See a man Reeling in the streets; the devils are the Comrades of them that go to rake what is none of their own: I observed, That tho' few in the place were so diligent as they, nevertheless in their Fits they might not do any work at all. Whence it may be concluded, That of Idleness comes no goodness. The devils are the Play-mates of them that are Gaming when they should be working. An idle person is a Prentice of a devil. These things have been observed; and now let these Vices be bewitched. There is Witchcraft in them.

That the Devils might be out-shot in their own Bow, and that these Vices might be made odious by their Affection for them.

Thirdly. Instead of Rebellion against God, let Obedience to God fill your lives. Make unto God that vow in ps. 116. 16. O Lord, truly I am thy servant, &c. And accordingly serve God with all obedience. Yea, often ask yourselves, What service may I do for God? And let a respect of Obedience to God make even the meanest of your Actions honourable: even when you eat & drink & trade & visit & recreate yourselves, let there be some Obedience to God in it all. The Employments of a poor Carpenter or Shoemaker will hereby be rendered more noble things than the Pleasures of an Alexander or a Caesar. Not the devils but the Angels will have a most intimate Fellowship with a man thus obedient. Not witchcraft, but rather Inspiration will be in the man who does this, and the soul of man will layeth hold on it.

NOTANDUM.


SINCE the Finishing of the History which concerns *Goodwin's Children*, there has been a very wonderful Attempt made (probably by *Witchcraft*, on another Family in the Town. There is a poor Boy at this time under very terrible and amazing Circumstances which are a *Repetition* of, with not much *Variation* from those of the Children formerly molested. The person under vehement Suspicion to be the Authoress this Boy's Calamities, is one that was complain'd of by those Children in *their Ails*. and accordingly one or two of those Children has at this time some Renewal of their Afflictions also; which perhaps may be permitted by the Great God, not to disappoint our Expectations of their Deliverance, but for the *Destruction* and the *Disruption* of more belonging to that hellish Knot, that has not yet perished as others of the Crue has done, before their poor prayers of them that *Hope in God*.

The Book-sellers not being willing to stay the Event of these New Accidents, cause the *Bridles* here to be taken off.

Appendix

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APPENDIX

THere are one or two passages in the first of our foregoing Histories, which I fore-see, (those usually no less *Absurd* than *Angry* people) the *Quakers*, will come upon me with great wrath, for my writing of and the Incivilities lately shown to my Father, for a peice of one Chapter in his Book of *Remarkable Providences*, by one *Keith*, in a sort of a thing newly published at *Pen-silvania*, have made it necessary for me, not only to explain my self, but to defend him, upon the occasion that is now before me.

As for what I have related concerning the strange liberty which the *Devils* gave unto *John Goodwin's* Children, to enjoy both the *Writings* and the *Meetings* of the *Quakers*, when offers thereof were (it may be too needlessly) made un-

to them, I need only acquaint the world, that I shall procure good, legal, & sufficient Evidence to *Confirm* what I do *Affirm*, whenever any man shall demand it of me; And that the Books with which the Tryal happned to be made, were more than one, and such, as the *Quakers* give as general an Allowance to, as to their own *Trimmers* and their *Catechisms*. But undoubtedly, the matchless Candour and Sweetness of the *Quakers* will inspire them, with Inclinations to give me some of their public Thanks for the notice I have taken of them; and in the mean time I must let my Neighbours understand, what ridiculous as well as odious Calumnies the *Quakers* have bestowed upon my absent *Father*, for his being an *Historian* (they think) unto their Prejudice.

One would think, That if an *Historian*, did but secure his *Veracity* from being impeached, most of his other Faults were pardonable; and so truly they would be accounted, by any, besides *Quakers*, who are a people by themselves. But my *Father* had published a Book entituled, *Illustrious Providences*; in one part of which, he has a Narrative of several very marvellous Occurrences, that certain deluded and possessed *Quakers*, in this Countrey were concerned in. The matter of *Fact*, never could be disputed; yet one *Keith* a *Quaker*, who had been compassing Sea & Land to make himselfes, visit *New-Eng.* in his progress, where meeting with small Applause, &c. *John*

Smith

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Success, instead of Converts, he picks up what Quarrels our Countrey could afford him, and among the Rest, this book of *Providences*. At his Return to *Pennsylvania*, he blesses the world with a little Volumn of *Hæresies and Blasphemies* against the *Protestant Religion*, the principle Articles whereof, he endeavours to undermine, with some further Improvements of *Nonsense*, than the Abilities of the *Quakers* had heretofore help'd em to; but, tho' tis almost pitty that any *Eagle* (pardon the Comparison, he himself calls us *Night-birds*) should lose his time, by attending the motions of such a *Fly*; yet I suppose, he will not be long, without the Castigations of a full, tho' short Answer to the Impertinencies with which he has been craftily assaying to spoil our *Kines*. He entitles his Harrangues, *The Churches in New-England brought to the Test*; and it might be expected; that one so willing to be a Servant of those Churches as *Increase Mather*, would not escape the Vengeance of those whom these Churches are an eye-sore unto. Accordingly, the Title-page of his *Discourses* (for truly, Reader, he will not now give us a *Silent Meeting*) promises to us, *An Answer to the gross Abuses, Lies and Slanders of Increase Mather*; which he afterwards defects, just as one of his Predecessours after a Conversation with *Hogbeard*, Trampled upon *Platt's* pride; while he cannot instance in any one *Abuse, Lie, or Slander*.

der of Increase Mather, without committing more than a few himself. However, he is pleas'd to say, when he comes to talk, *Let any of his kindred answer for him in his absence*; and because I am somewhat akin to the said Increase Mather, whom the *Ani-mad-versions* of this Keith have made such an Assault upon, that were I more dumb than the Son of Cræsus himself, yet I must have spoken at the Provocation, I am willing to satisfie our little Authour so far as to Answer these *Three* Things upon him: Yet I would so far observe one of Solomon's Rules in my Answer, as not to use upon him some Terms of his Art which as a Specimen of his breeding he bestows upon Increase Mather; but offer a few just Reflections on this new Apostle (no doubt a Successor to one of the old ones) unto the world.

First. He charges my absent Father, with *Gross Abuses, Lyes, and Slanders*; and yet he denies not the Truth of the Stories, the Relation of which flings him into this foaming Rage. He charges him just as last year he did the rest of the Ministers of Boston. He sent us a written Challenge, which begins, *I being well assured by the Spirit of God, that the Doctrine ye preach to the People is false*... and he then reckons up Twelve Articles (he says) of our Doctrine, the *Twelfth* of which is directly contrary

Appendix.

to what we assert, and maintain and preach every day. This was his *Inspiration* then! and such is his *Narration* now. *Increase Mather* penns *Truths*, and yet, it seems writes *Lies*. But where is *Increase Mather's Crime*? Why, our Animadvertor tells us, *I. M. relates these stories on purpose to abuse the honest and sober people called Quakers, without making any Distinction* --- But what *Metal* is this man's Forehead made of? Reader, you shall find my Fathers introduction to his Histories to be, *All wise men that are acquainted therewith, observe the blasting rebukes of Heaven upon the late SINGING and Dancing Quakers*. And his Inference from them is, That *The Quakers are SOME of them undoubtedly possessed with evil spirits*; and his Conclusion is, *We may, by this, judge whose servants the Singing Quakers are*. Behold how carefully he has Repeated the very *Distinction* which this waspish man complains at the Omission of! Besides, he had no need of making any *Distinction* at all. That the *Quakers* fall out among themselves, is but a natural Consequence of their *Temper* and *Errours*, which cannot be otherwise than *Incoherent*; and sometimes, their Credit forces them to *Explode* in one another, what they (with they could but) can't *Excuse*. Tho it seems if a Woman dres herself like a *Devil*, and fright some of her Sex almost out of their *Lives*, on a *Lords Day*, in

one

One of our biggest Assemblies, G. K. can here canonize her for a Saint. Case's Crew are substantially of the same Drove with Keub's Crew; both Mad, tho with some variety of Application in their Phrenies. What if those Ranters, and these Quakers be shaken together in a Bag? 'Tis a more allowable method of Sorting, than of this G. K.'s, who would make us a Crew of Ranters, because we hold, *That God hath fore-ordained infallibly and unchangeably, whatever comes to pass.* And whereas our Answerer tells us, that when those horrid monsters were whipt at *Plimouth*, for their wonderful hideous Devilism, Some of the honest people called Quakers, openly declared before the people, that the Quakers did not at all own them to be of their Society. I am to ask him, Who of this honest people then it was, That then declared them to be, *The dear Children of God?* But Reader, pray observe, Tho he will not leave Urging, that for a Quaker to be Possessed, is no more than for a Presbyterian or an Independent so to be; There is Difference enough, where our notable Disputant would contrive a Parallel. Because a Possession by evil Spirits, may befall one of our Communion, *What then?* The Possession does not move any to leave that Communion: we see the contrary. But the Stories Recorded by my Father, (plainly enough) demonstrate, That

Diabolical

Diabolical Possession was the Thing which did dispose and enslave men unto Quakerism; Their Quakerism was the proper Effect of their Possession; and not an unconcern'd Consequent. 'Tis our Logicians Fault here, that he cavils without making any Distinction; if he would have pleased to distinguish a little, he might have spared the pains of his tedious Excursions, about Charging the innocent with the crimes of the guilty. But from such a G. K. what better Dealing might have been look'd for?

Secondly, I think, I may rather charge this G. K. with Gross Abuses, Lyes and Slanders, by him offer'd unto that Increase Mather whom he shows himself so much (beyond the cure of Hel-lebore) inflamed at. He saies, Increase Mather hath shew'd his Rashness and Folly in some other passages of his life, if not Malice, that hath occasion'd him for some time past to abscond, and depart from the place where he preached at Boston. I am sorry that this man obliges me to trouble the World with Stories about such Domestick and personal matters as these are. For me to Commend my yet living Father would perhaps be counted an Indecency. But if I should not now Defend him from such unhandsome Imputations, I were worse than the works of the Sons of Noah, and it must be a greater Adultery than what G. K. ever pretended to discover

discover in *Increase Mather*, that shall criminate my Vindication of an absent and a wronged Parent. My Reader's Patience must then permit me to tell him, that all *New-England* well knows, That *Increase Mather* never departed from hence, through any *Rashness* or *Folly* of his own, but through the *Malice* of unreasonable men. Our Charter being unjustly Vacated (which even *G. K.* reckons among the Judgments of God upon us) the Government of this Territory was fallen into the hands of men that immediately took all sorts of measures to make us miserable. A knot of people, that had no design but to enrich themselves on the ruins of this flourishing plantation, were placed over us, & our Land *strangers devoured in our presence*. The sight of our *Calamities* made my Father willing to undertake a Voyage unto *England*, for no other cause but merely to endeavour the Service of his afflicted Countrey; and not a few among the principal Gentlemen of the place, did both *Advize* and *Assist* his Undertaking. His Intent in Going he did not publish, but his Intent of Going he did; and he had no sooner done it, but *one Randolph*, the late *Secretary*, whom (like a *Scavenger*) our late Oppressors chiefly used in their more dirty Businessses, gave Trouble unto him to obstruct and prevent his Voyage. The Circumstances of it were these: This *Randolph* some time since, carried unto *Sr. Lionel Jenkins*, a Letter

Letter

Letter which he assur'd him was Mr. Mather's; Tho the Letter was a most Villanous Forgery, Filled with Treason and Madneſs in the *Exaltation* of it, and never was one line of it written by my Father. The Letter-Forger had ſo fooliſhly drawn it up, That *Randolph* could not get the *Blood* of the Gentleman, whom he (after his manner, that is) *faſtly* Charged with being the *Author* it, yet care was taken thereby to blaſt his *Name*: The *Obſervator*, (whom one calls *The Father of Lyes*) here became *Nurſe*, & printed it, with not a few ſcurrilous *Obſervations* on it. So that in all the Taverns and Coffee-houſes throughout Three-Kingdoms, this innocent Perſon was made a Ridicule, and *Barbados* too, with other of the *Lee-ward Iſlands*, took this opportunity to ſpit their venome on one who had never done any thing to deſerve it, but by being (in the account of ſome that are *Both*) ſomewhat of a Learned and Honelt man. My Father to Vindicate himſelf, while our old Government yet laſted, wrote a Letter to Mr. *Dudley*, who had from *White-Hall*, Received a Copy of that bloody Forgery; and in this Vindication, he intimates that ſeveral ſhrowd things would make him ſuſpect *Randolph* himſelf to be the Director of it. It was Evident unto him That the whole Forgery was contrived for *Randolph's* advantage; tis almoſt all of him and for him; but could any rational man imagine, that he was then wholly a ſtranger

to it? Besides there were in it several other Expressions, which (twas then thought) no man in his *Wits* can dream that any without him should have. But *Randolph* upon his arrival here with our New Government getting a Copy of my Fathers Vindication, dos after so many months now sue him in an *Action of Detraction*, to Embarrass the Affairs he had before him. The Jury which consisted partly of Church of *E. Gentlemen*, Found for my Father against the Plaintiffe. And yet just within a Week or two before his Voyage, *Randolph* renewed his Action; his Abettors resolving (as I am credibly informed) That having laid the Arrest upon him, they would have secur'd his Person in the Goal, as the worst of Traytors; for what *Illegality* would they stick at? He happily understanding, what they would be at, by the counsel of his Friends withdrew, for about a week; and then, tho both by Day and Night, both by Land and Sea, the late *Spirits* among us way-laid him, God carried him safely thro them all; and when he came to *Whitehall*, what Favours the Greatest Men in the Kingdom have heap'd upon him, 'tis not proper for me to tell. Whereas our Caviller now says, *It wants to be insert in his Book, that what hath befallen him of late, is a Remarkable Judgment of God upon him, for his Injury to the Quakers.* I join issue with him, and beg the Reader to insert it, if he be answer of that

that harmless Book. Reader, inasmuch as none of *Increase Mather's* enemies were able to attain their ends upon him; and inasmuch as this *Increase Mather* has in his whole Negotiation for New-England, been favoured by the merciful God, beyond the imagination of our fondest hopes; pray count it, *A Remarkable Judgment of God upon him, for his Injustice to the Quakers.* This G. K. has this Book of his bound up in Canvas; because I suppose, like one of the *Witnesses*, he would *Prophesie in Sackcloth.* I confess, *Fire* proceeds out of his mouth; but it is another sort of *Fire* than that which our *Lords Witnesses* are us'd unto; and there is one small Qualification of a *Witness* which you see he wants, that is, *Truth*; the Contents of his Books require some other Covers for them, *ne perpluat.*

Thirdly, Not *Increase Mather* alone, but all New-England, especially the *Shepherds* of the Churches here, must thro the *Lycanthropy* of this man, be Barked at. One while his *False Histories* misrepresent us to the world; and he raises dismal *Tragedies* upon the Persecution which his Friends here have met withal. For my own part, I have long wished, That the *Civil Magistrate* would never inflict a *Civil Penalty*, on an *Heretic*, until *Humane Society* receive such a Disturbance from him, as in one of mine, or any other persuasion were *Intolerable.* Yet there is more, far more to be said for the *Justification*

fication of our ancient Severities on two or three
Quakers here, than the world has yet been ac-
 quainted with. *Oliver Cromwel* himself, whose
Toleration of Sectaries was notorious enough, yet
 would speak in the justification of what was
 here done to them. Since our *Jerusalem* was
 come to such a Consistence, that the going up of
 every *Fox* would not break down our stone walls,
 who ever meddled with 'em? And since That,
 Though a *Quaker*-woman came (as sometimes
 they have) stark naked, into some of our Solemn
Assemblies, declaring her self to be a *Sign*; yet the
Bruit has not been thought fit to be Hang'd up;
 but the Generality of the people are enough, &
 alwaies were, averse to the inflicting of Sæcular
 Punishments on these doting *Hareticks*. Indeed
 a *Grave Magistrate* once (tis said) propounded
 unto the *General Court* at *Plimouth*, a Law that
 every *Quaker* might have his head shaved; because
 they were distracted, & this would both shame &
 cure them. I believe this is all the Law that ever
 will be offered for the Suppressing of them here;
 by long experience, we find, *They perish by being*
let alone. But whereas, he twits the Ministers
 here, for their Accepting of Maintenance, with
 goods unjustly taken from the true owners; I may in-
 form the world, the Ministers here are of ano-
 ther Spirit than so; their voluntary Poverty and
 transcendent *Self-Denial*, has scarce its parallel in
 the Christian world. If any maintenance extort-

ed from *Quakers* hath ever been paid unto them, I am confident it was without their *knowledge* or *consent*. The chief Complaints of this kind are in *11. mouth Colony*; but let the Reader consider, That the *Grants of Lands* there made by the *Court*, have still been with an *Express Condition & Proviso*, that the allowed Ministry be therewith supported. *Quakers* come and Accept & Improve these Grants, and then refuse the Duty annexed thereunto. Let all mankind judge whether they might not justly be *compel'd* unto the payment of it? yet how rarely was it ever done? *G. K's. Barnstable Story* is (I hear) a *Romance* of the same peice with the rest. But we must be terrified with his *False Prophecies* too. He pretends to *Inspiration* & foretells the utter *Removing, Undoing, & Destroying* of all our *Babylonish Buildings*; that is, our Churches; and he adds, *The time hastens, & blessed shall he be who receiveth the Warning*; and some pages after he prædicts, that *In due time our Meeting-Houses shall no more receive us into them*. Ay, no doubt of it, *in due time*! But, I pray Friend *George*, when is this *due time* to bee? Our late persecutors, who did last year admit thee to so much familiarity with them, did not so wisely to let thee know what they were driving at, for it seems thou art a *Blab* of thy tongue. When thy private *Conversation* with 'em, as well as their public *Administration* here, gave thee cause to guess, That, our Churches were quickly to be over turned, & our

Appendix.

but *Meeting houses* made too hot for us, twas
easie to prognosticate much more than this; I'll
assure thee, twas not for *this* that I put thee into
my *Book of Wucherasts*, there was no *Wucherast*
in it: but some *late things* have a litle altered our
Omens. I humbly beg of God, that he would
requite us good for this *Cursing this day*; and that
the malicious *Vaticinations* of men that hate his
Truths and Wayes, may rather help to procure
for us those happy *Revolutions*, which may cause
our enemies to be found *Liars unto us*. I do also
untreat the Reader, that he would not mis-in-
terpret my approaches (if I have made any)
towards *Levity* in my treating of the *Adversary*,
standing at my Fathers right hand to resist him;
Tis almost impossible to look upon the Generality
of *Quakers*, without applying to them the Hu-
mour which a Gentleman long since thought pro-
per for the creatures contrived on purpose, to
be made merry with. I shall only add, That
George Keith has given sufficient cause why his
own Sect should be ashamed of him, if *Shame*
were compatible to such a perfect People. But as
he thinks my Father wants *The true eye opened in*
him, so I suppose he will tell me, *That I am in the*
dark; and therefore it is time for me to bid him
now, *Good-Night*. I am not willing to con-
tend any further with him, For

*Nec scio pro certo, quando cum personis erit
Finito, sen vincor, semper ego macular.*

FINIS.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint, illegible markings, possibly from the reverse side or due to age. The left edge of the page shows the binding of the book, and the overall tone is warm and vintage.